

# THE HOLY SPIRIT OUR HELPER

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# THE HOLY SPIRIT OUR HELPER

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BY

JOHN D. FOLSOM

*"With good courage we say, The Lord is my helper;  
I will not fear."—Heb. 13. 6.*



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## PREFACE

IF, with the Holy Spirit for our Helper, no church need to languish, no pastor need despair of a revival, no souls prove too hard to be reached and no spiritual work too difficult to be undertaken, then it is best to keep in mind the fact that we have always at hand so strong, so wise, so gracious a Helper. To be a constant and inspiring reminder of this great fact this book is written, and for this purpose desires a place on the study table of every Christian worker.

Raymond, N. H., March, 1907.

J. D. FOLSOM.



## CHAPTER I

### INTRODUCTION

THE work of the Holy Spirit to be considered is that which is in coöperation with the human spirit. In coöperation with the spirits of men the Spirit of God, according to the New Testament, begets, makes alive, teaches, guides, quickens memory, gives words to speak ("speaks by the mouth of"), confers power, imparts various gifts, convicts of sin, regenerates, sanctifies, justifies, purifies, bears witness, seals, comforts in tribulation, causes hope, love, joy, peace, and other "fruits of the Spirit," helps in prayer, helps in preaching, works miracles, etc.

The Holy Spirit's presence and activity in the soul is described as a filling, an anointing, a baptism, a coming (descending) upon, an earnest, a communion. Men are spoken of as living in the Spirit, walking in the Spirit, praying in the Spirit, speaking in the Spirit, rejoicing in the Spirit, etc.

It would be profitable to study every instance of the Holy Spirit's manifestation and work given in the Scriptures, but space allows only a brief consideration of two, which are among the most notable incidents of New Testament history, the anointing of Jesus and the manifestation at Pentecost.

“And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.”—Mark 1. 9-11. Whatever Jesus of Nazareth was before this event, he becomes now the world’s long-desired Messiah, anointed by the Holy Spirit to reveal God to men and to bring men to God, Seer of all seers, Prophet of all prophets, whose vision is absolutely clear, whose word is truth, whose teaching is authoritative, whose work is to outlast the ages. Those who came before him saw only in part, their revealings of truth were unclear and imperfect, and too often sadly biased by personal feelings; but Jesus, filled with the Holy Spirit as no mere man ever was or ever can be, reveals the heavenly Father to the world in a new, truer, and more perfect manner, so truly, so perfectly that his teaching has never been outgrown, and never can be. Jesus can never become old-fashioned and *passé*. Others may be filled with the Spirit according to their measure, but they can never supersede Jesus; they can only build on the foundations he laid, following the ideals he proposed.

This that occurred by the Jordan that day stands among the greatest events in the history of our

race, a miracle unsurpassed by any other, and of infinite significance for the well-being of mankind. It was, indeed, an essential part of the incarnation of the Son of God. To have been miraculously begotten by the Holy Spirit was not enough, it needed that which came in due time, the filling of this wonderfully prepared Personality with all the fullness of the indwelling Presence. "In him dwelleth all the fullness of the Godhead bodily" (Col. 2. 9). The memorial of this great event is incorporated in the title he was to wear; henceforth and forever he was to be not merely Jesus of Nazareth, but Jesus *Christ* (the Anointed).

The other great event was the sudden and wonderful manifestation of the Holy Spirit at the feast of Pentecost, after the ascension of the risen Christ. As the Holy Spirit's anointing of him who was to be the "Prophet, Priest, and King," chosen of God for men, was long foretold, so, also, was the outpouring of the Spirit upon his people. Joel had foreseen it. John the Baptist announced it. "He that cometh after me," said he, "is mightier than I, . . . he will baptize you in the Holy Spirit and in fire." Jesus also, perceiving that his ministry was to be very short, comforted and inspired his disciples by promising a successor who would lead them into all truth, and who would enable them to do greater works than he did, and who would abide with them forever. "Tarry," said he, as he was

about to ascend into the heavens, "wait here in Jerusalem for the fulfillment of the promise." They waited. "And when the day of Pentecost was fully come, they were all together in one place. . . . and they were all filled with the Holy Spirit." The effect of this Spirit baptism was wonderful.

It was a baptism of light. Instantly the spiritual nature of their Lord's work and kingdom broke upon their understanding, which up to his last day with them had been darkened by dreams of a literal restoration of the kingdom to Israel. Even his most intimate disciples had been cherishing ambitions for the premiership. But when the Holy Spirit came these mistaken views vanished at once and forever, and on much of their Lord's life and teaching shone a new light, clearing away difficulties and bringing out the higher and truer meanings which they had missed.

It was a baptism of fire. In John's water baptism the people recognized the washing away of sins, sins committed, remembered, and repented of. The baptism of Him who came after John, the baptism "in the Holy Spirit and in fire," was a cleansing that reached the seat and stronghold of sin itself in the depths of depraved human nature. It was a living fire that at the same time burned out corruption and caused the upspringing of the new life of holiness through all the soul.

It was a baptism of love. There had been jealousies and contentions among the disciples; now all self-seeking is swept away in a most astonishing floodtide of love. The ideal life of altruistic prophets and dreamers—too good to be practicable in this imperfect world—was begun at once. None called what he had his own. Houses and lands were sold and the proceeds dispersed among those who were in need. All things were in common.

It was a baptism of joy and of goodfellowship. They gave themselves up for a time to an abandon of spiritual delight, "continuing steadfastly with one accord in the temple, . . . praising God, and having favor with all the people."

It was a baptism of power. Those who had fled for their lives when their Lord was arrested, and kept within locked doors for fear of the Jews, now spoke boldly to the crowds concerning the mighty works of God. The hares were transformed to lions, as the officials soon discovered. Power had come to face the world, to endure persecution, to give witness of the resurrection of their Lord, to preach the word, to win souls, to discern spirits, to speak with tongues, to work miracles. The "little flock" had received the mighty reënforcement which their Lord had foretold, and they were now prepared to undertake the conquest of the world, and the establishment of the kingdom of Jesus unto the ends of the earth.

Since the work of the Holy Spirit is coöperative, his infinite strength acting with our finite powers, it is not always possible to decide how much is of the Spirit and how much is of human ability.

Who shall draw the mystic line  
Which is human, which divine?

In this respect some people have erred greatly by accrediting too much to the Holy Spirit, assuming that their own strange and fanatical impulses were divinely inspired. Led away by this error of judgment, they have given themselves up to the wildest delusions, some of which have obtained much notoriety in late years. It is quite safe to say that anything contrary to good sense is also contrary to the Holy Spirit. This is not saying that there may not be occasions when our own poor first judgments may not approve the Spirit's leading. We are strangely led at times. Paul must have thought so when he "was forbidden of the Holy Spirit to speak the Word in Asia," and Judson also when his heart was set on India and the doors of India were shut in his face, and he was forced to Rangoon which he regarded with the utmost aversion as a missionary field. The Holy Spirit had a work for these great missionaries that they knew not of. Thus the Spirit at times is in advance of our lagging judgment, but at length all that the Spirit does is approved at the bar of sense and reason.

But many things done in the name of the Holy Spirit have never yet won that approval, and it is safe to say they never will.

Formerly many peculiar physical and mental effects were regarded as sure proofs of the Spirit's work and demonstrations of his power. Apparently uncontrollable outcries, strange bodily movements, sudden prostration, loss of senses, prolonged sleep, visions, revelations, etc., were some of these effects. It is well enough understood now that these effects were occasioned by human frailty rather than produced directly by divine power, and that as evidences of the Spirit's working they are very unreliable. As habits of mental and nervous inhibition increase phenomena of this sort disappear. Some critics have been needlessly severe in their condemnation of these peculiar effects; they have seemed almost ready to deny that any real and permanent work of the Spirit could go on under such circumstances. This is a great mistake. A real and thorough work of God may be accomplished in spite of any temporary physical and nervous breakdown, as numberless instances have demonstrated. While tendencies in the direction of nervous instability should be held strictly in check, if, for any reason, self-control should be lost and strange things should happen, it is neither to be regarded as of the Lord, nor, on the other hand, of the devil, but

to be due to human weakness and therefore to be dealt with in all patience and kindness, never despairing of a final outcome of good.

From the error of attributing too much to the Holy Spirit we turn to the more serious one of not giving the Spirit his due, denying his work wholly or in part, and seeking other causes to account for the Spirit's work. In the days of Christ critics of this sort said: "By Beelzebub the prince of the demons casteth he out demons." At the Pentecost they said: "These men are filled with new wine." In modern times "mere excitement," imitativeness, undue persuasion, the influence of the "crowd," hypnotic suggestion, etc., are deemed sufficient to account for sudden conversions and other revivalistic phenomena. It is not denied that human forces play their part in the Spirit's work; the Spirit's activity is not independent of men but in coöperation with men. Nor is it to be denied that sometimes the human forces are in evidence without the accompaniment of the Holy Spirit, when, of course, false conversions and sham revivals occur; but we are sure this is exceptional and not the rule. To deny the Spirit's work in toto is, of course, the unpardonable sin. Probably few people would make such a sweeping denial as that, but some appear to be ready to approach it pretty closely.

How does the Holy Spirit work? What is the

modus operandi by which the Infinite Spirit influences the human spirit, enlightening, persuading, inspiring, strengthening, transforming, etc.? If we could understand the sometimes mysterious power which one human mind has over another, we would be better able to answer this question. The influence of mind over mind is of constant occurrence in daily life, and if sometimes inexplicable it is never doubted. If one human mind can influence another, it is certain that the Infinite Mind can do as much, and much more, his infinite power being only limited by the limitations of the human mind itself, or by the extent of the human mind's resistance. Speech or outward sign is not necessary (not always even among men); but if words are needed, the Holy Spirit can speak. He has many voices of men devoted to his use; he can speak through his own inspired Word; he can talk in the sign language of natural phenomena, and the incidents of daily life, or he can reach men's souls, as he reached Elijah, by the "still small voice" that inly speaks. The Holy Spirit has no difficulty in making himself understood when the mind is disposed to listen.

The value of this imperial force in human life cannot possibly be overstated, yet it is often as thoroughly ignored as though it did not exist. How little importance does the socialistic leaven now working for the betterment of life conditions attach to the Holy Spirit! Yet the Holy Spirit is the

strongest and the swiftest force now operating among men for the uplifting of the race. What educational and reformatory efforts could not accomplish in a thousand years can be effected by the Holy Spirit in a few moments of time. It does not take forever to bring the outward life under some sort of decent and respectable regularity, but how long would it take to educate sin out of the heart? The importance of educational and reformatory work is not denied but emphatically affirmed; but, after all, from any side it may be viewed, there is nothing so effective for good as to get a man soundly converted and under the constant influence and leadership of the Holy Spirit. There is nothing in this world so sane as the Holy Spirit, so wise, so pure, so true, so infinite in holy influence and power for good. He can help poor humanity as nothing else can.

Even the church and its ministry seem at times less regardful than they should be of their great Colaborer, and count too little upon his effective working. If we are not emphasizing the human elements of success too much, we are certainly emphasizing the coöperation of the Holy Spirit too little. How mightily would the efficiency of the ministry be increased if on the great army of our spiritual leaders the pentecostal power should fall! How invincibly would the church move forward if the power of the Spirit to sanctify the heart and to

anoint for service were fully proved! Practically, we are like a great steamship lazily drifting along its course with its fires banked, when, with the power of many thousand tons of coal on board, it could, if it would, bound over the waves like a thing of life. Occasionally, in individual churches or workers, and in certain sections of the work, demonstration is made of the wonderful efficiency given by the Holy Spirit when he is faithfully obeyed. When Bishop Cyrus D. Foss arrived in India to attend the Jubilee of the Methodist Episcopal Mission in Southern Asia, a mission which in fifty years had grown from one missionary and a borrowed native helper to a membership of one hundred and ninety thousand and nineteen thousand baptisms in a year, he sent out a greeting, in which he said: "When I was here before I received a new and lasting impression of the depths of meaning in one utterance of the Apostles' Creed—'I believe in the Holy Ghost.' Only the divine Paraclete, the third actual, living, ever present Person of the adorable Trinity—concerning whom Jesus said, 'He shall testify of me,' 'He shall teach you all things'—could possibly have wrought the glorious transformations of character which have occurred from Bombay to Calcutta and from Naini-Tal to Madras. 'What hath God wrought!' Glory be to his name! Oh that he may multiply a hundredfold the marvels of his saving grace!"

We echo the bishop's prayer and add, Oh that the Holy Spirit might be unhindered in showing in this nation also and the world over what wonderful works he could do in coöperation with human endeavor. It is only needed that we obey the laws of the Spirit and follow his leading promptly and faithfully.

**PART FIRST**

**THE HOLY SPIRIT'S COOPERATION WITH  
OUR EFFORTS FOR OUR OWN HIGHEST  
GOOD**



## CHAPTER II

### THE HOLY SPIRIT IN CONVICTION

And he, when he is come, he will convict the world of sin, of righteousness, and of judgment.—John 16. 8.

CONVICTION—a sense of our moral defects and needs—is an initiatory work of the Holy Spirit in conversion, in sanctification, and in the growth and development of spiritual life, power, and efficiency. Some sense of one's sin and ill-desert, of one's moral and spiritual defects and needs, is very important, and, as a rule, the clearer the conviction the more thorough and permanent the succeeding work of grace. Too many converts have no adequate idea either of sin, righteousness, or of judgment. In presenting themselves as seekers they have acted merely on the impulse of the moment. The seed fell on the rock where there was no depth of soil and the upspringing plant soon withered away. Inadequate conviction is not, however, the fault of the Holy Spirit. The work of the Spirit, in this as in all else, is coöperative. He does not furnish conviction outright, but if a man will think, the Holy Spirit will help him think, and help him to see things in a clear, true light as he never saw them before. Peter's sermon at Pentecost set the crowds to thinking, and the Holy Spirit co-

operated powerfully. "Now when they heard this, they were pricked in their heart, and said . . . Brethren, what shall we do?" These people seem to have made good converts.

A poor, miserable drunkard in the city of New York began to think, and the Holy Spirit seized the opportunity to put him under powerful conviction. He tells his story as follows: "I was sitting on a whisky barrel for perhaps two hours, when all of a sudden I seemed to feel some great and mighty presence. I did not then know what it was. Never until my dying day will I forget the sight presented to my horrified gaze. My sins appeared to creep along the wall in letters of fire. I turned and looked in another direction and there I saw them again. I have always believed I got a view of eternity right there in that gin mill. It filled me with unspeakable terror." The "admonishing Spirit" never left him until a few days later his soul was set at liberty down at the old Water Street Mission. This was the late S. H. Hadley, who conducted the Water Street Mission for years and was instrumental in leading thousands to Christ. Few people have an experience of the Spirit's convicting power as marked as this. In fact, both in its clearness and in its effects conviction is exceedingly varied. It may be as gradual as a dawning day, causing little emotion and moving the will so gently that the soul is hardly aware of its passage from the

kingdom of darkness to the light of salvation. Thousands never know the date of their conversion. On the other hand, it may be as sudden as a lightning flash and with the stirring energy of a tempest. "There are times," says Spurgeon, "when all is still and calm, when everything is quiet, and you can hardly detect the wind at all. Now, just so it is with the Spirit of God. To some of us he came like a 'rushing mighty wind.' Oh, what tearings of soul there were then! My spirit was like a sea tossed up into tremendous waves; made, as Job says, 'to boil like a pot,' till one would think the deep were hoary. Oh, how that wind came crashing through my soul! Every hope I had was bowed as the trees of the wood in a tempest. Read the story of John Bunyan's conversion; it was just the same. Turn to Martin Luther; you find his conversion of the same sort. So I might mention hundreds of biographies in which the Spirit of God came like a tornado sweeping everything before it, and the men could not but feel that God was in the whirlwind. To others he comes so gently they cannot tell when first the Spirit of God first came." "Do not," adds Spurgeon, "quarrel with God's way of saving you."

As a rule, conviction occurs in connection with some effort made either by the sinner or by others in his behalf, which gives, so to say, something for the Holy Spirit to work with. (What may be done

to facilitate the Spirit's work will be discussed more fully in Part Third, the subject being touched but briefly at this point.) Peter's pentecostal sermon and the labors of his recently Spirit-baptized fellow-disciples, for instance, furnished material for the Spirit's use in bringing thousands under conviction. There is no question here of the Spirit's ability to work independently of human co-operation should he elect to do so, but the extent to which he has chosen to make his work dependent on such coöperation is a very great and all-important subject for consideration. More of this later.

Providential occurrences, naturally startling, or tending to mellow the heart or to induce sober thought, have frequently been used by the Spirit to awaken careless souls. A thunderbolt that barely missed him sent Luther to his knees under a powerful sense of his unfitness to meet death, and turned the ambitious young aspirant for legal honors into an earnest seeker after the honor that cometh from God only, and gave us the great reformer of the sixteenth century. Another thunder storm, this time sweeping along the sides of a mountain in Vermont, was used by the Spirit to lead J. O. Peck to Christ and to his eminent ministry in the church. These are but examples. The incidents in human life used by the Holy Spirit as coigns of vantage for his work of conviction are infinitely varied and beyond enumeration. The Rev. V. C. Evers, when

pastor of the Methodist Episcopal Church at Walla Walla, Washington, gave the following curious and remarkable instance of the Holy Spirit's convicting power: He was holding revival services in his church. On a certain Friday evening the services closed. That evening the sermon was from the text, "And the door was shut," and was followed by an earnest exhortation in which occurred the appeal: "This is the last call—shall I take your name?" The next day a lady called at the parsonage, stating that she wished to join the church. The pastor was not at home, but she called again a few days later and gave him the following account of her experience: "I live in the outskirts of the city with my five little children. My husband is a railroad man and away from home much of the time. Neither of us has ever thought or expressed much on the subject of religion. I knew nothing of revival meetings in your church or anywhere else in the city till I called at the parsonage last Saturday to join the church. I am not of a nervous temperament, and have always been averse to demonstrations. For nearly five weeks I was strangely made to feel that I was a sinner and needed salvation. Being isolated, and having my children to care for, I went nowhere, and being comparatively a stranger, no one came to see me. My convictions became more and more distressing, and culminated in what follows. Friday night I was seized with

overwhelming thoughts of being lost. Someone seemed to be saying: 'This is the last call—shall I take your name?' These words seemed to be repeated a number of times, and as I hesitated, I seemed to catch strains of music as though a great company of people in the distance were singing. Suddenly it appeared to me that I had waited almost too long, and I caught a glimpse of what it was to be 'too late.' I cried out audibly: 'Wait, wait; my heart, my life, my all, I will give to thee.' I fell on my knees in full surrender to God, and he gave me a great blessing." "This lady," says Mr. Evers, "knew nothing of the meeting, knew nothing of Friday evening being a closing evening, and knew nothing then, nor does she yet know that the words 'last call' were uttered that night at the close of the sermon on the words, 'The door is shut.'"

Many so-called "hard cases," apparently beyond the reach of anything good, have been strangely and powerfully brought under conviction by the wonderful energy of the Holy Spirit, and, though sometimes resisting obstinately for a while, have at length been completely subdued. So often has this occurred that it has become a common saying that "there are no hard cases with the Lord." In the time of the great revival in Boston, in 1740, lived an atheist who was naturally much opposed to the revival, ridiculing the converts and persuading his

acquaintances to accept atheism. Riding by a church one day where people were assembled to worship, he felt an inclination to go in, but hesitated to do so for some little time. At length, with a strong resolution to resist all strange influences he might meet, he entered the house. He had not been there long before the Spirit of God began to move upon him. "He broke out of the assembly, and endeavored to get rid of his concern. He mounted his horse and resolved he would ride it away, but his concern increased, and was so powerful even on his body that he was forced to alight off the horse. Then he prostrated himself to the ground and cried for mercy to the God he had lived in defiance of. With help he got home to his own house, and when he related what was the matter with him, it astonished all who beheld him." He became soundly converted. "I remember," writes Jacob Knapp, the evangelist, "that a hardened infidel, who had been accustomed to curse ministers and churches, followed me to my lodgings one night, keeping up an incessant tirade of abuse. As I was stepping into the door I remarked: 'Well, my friend, I expect to see you on the anxious seat before long.' He turned away exclaiming, 'Never, no never!' On the evening of the third day after this conversation, whom should I see in the seat front of me but this same man. As I approached him he asked: 'What shall I do? I am in deep

trouble.' I told him to pray. He said: 'I cannot pray; I dare not pray.' I replied: 'God is merciful. Go to Jesus and ask him to forgive you.' He replied: 'I have damned him to his face, and how can I ask him for his mercy? It seems to me that the moment I attempt to pray the devil will take me right down to hell.' I told him to begin and to keep right on praying and the devil would not carry him far, for he wanted no praying souls in hell. He knelt and made an attempt to pray. He would open his mouth, and as he was about to speak his courage would fail him, and he would sink down again. Throughout that night, and during part of the next day, he continued in this horrible condition. At length he did cry out to God to have mercy upon him for Christ's sake. God came to his relief, and he broke forth in strains of joy as the consciousness of pardon and of hope beamed on his soul." During a revival meeting in the City of New York, a lady professed Christ and united with the church. Her husband flew into a rage when he learned what had occurred, abused the Methodists after the fashion of their enemies of the earlier days, and threatened to do sundry desperate things. His wife tried to quell the tempest, and suggested to him that he might be smitten with paralysis if he should presume too far in the way of blaspheming holy things. Strange to say, within fifteen minutes after this warning, he became in fact a

helpless paralytic, and, like Saul of Tarsus, had to seek some one to lead him by the hand. Like Saul again, the spirit of conviction seized him mightily and he was in great unrest until they took him in his chair to the house of God, where, with tears of penitence streaming from his eyes, he sought and found pardon, and united with the church he had bitterly cursed. The account of this strange incident appeared at the time in the New York Christian Advocate.

These incidents show plainly enough that "there are no hard cases with the Lord" when friends are earnestly praying and faithfully laboring for them.

## CHAPTER III

### THE HOLY SPIRIT'S WORK IN CONVERSION

Except a man be born anew, he cannot see the kingdom of God.—John 3. 3.

IF the convicted sinner repents and yields to God, with faith in Jesus Christ for salvation, two great and wonderful facts occur: his sins are forgiven, and his nature is regenerated by the Holy Spirit. "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2. 38). The assurance, given by the Holy Spirit, of the forgiveness of sins and the restoration to God's favor will be specifically considered in Chapter VII.

The "gift of the Holy Spirit," which Peter announced that all true believers should receive, meant, doubtless, more than the initial work of change called "regeneration," but regeneration was most surely included. Each convert becomes, as Paul says, "a new creature: the old things are passed away; behold, they are become new." There is a clearing of spiritual vision, a purifying of desire, a refining and strengthening of conscience, a new bent of the will toward the will of God, new hopes, new joys, spring up, and a great, new love

to God and his fellow-men is shed abroad in the heart of the penitent. This is the work of the Holy Spirit. "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." That there is also a human factor involved is manifest in the infinite variations in the incidentals of this change. When compared point by point the work in real converts shows marked variations; it is only in the more general features the work is identical. Moreover, how slight, imperfect, uncertain, and transient is this change in some who have not sufficiently coöperated with the inworking Spirit! In other cases, where the whole heart is yielded to God, there is a complete revolution within, reaching thoroughly to the depths of one's being. Sometimes, especially with children, this change, though real, is barely noticeable; while to some confirmed and hardened sinners it comes with overwhelming power and demonstration. The incidental emotion is of little practical value; the main thing is its reality and permanence. Regeneration, moreover, is not the end but the beginning of a lifelong process of change. It matters little how feeble and insufficient its beginnings if only the work goes on without reaction. On the other hand, if one rests in some great and notable work accomplished at his conversion, and does not advance to the comple-

tion of the work then begun, he puts himself in peril of losing all that he has gained. The illustrations herewith given of God's wonderful grace in conversion are not examples of his usual manner, not in the present day, at least; but they are selected simply because they are interesting, striking, and inspiring.

Reference was made in the preceding chapter to the conviction of the late S. H. Hadley. His conversion was no less remarkable. Under the power of conviction he made his way to Jerry McAuley's Mission, on Water Street. After listening to McAuley's experience and to the testimony of many others who had been in the depths like himself, but who were now rejoicing in the salvation of Christ, he made up his mind that he, too, would be saved or die right there. When the invitation was given he went forward and knelt down with quite a crowd of drunkards. Jerry and his wife prayed briefly and simply, and then Jerry passed from one to another urging them to pray for themselves. We give the rest of the story in Mr. Hadley's own words: "How I trembled as he approached me! I felt like backing out. The devil knelt by my side and whispered in my ear crimes I had forgotten for months. 'What are you going to do about such and such matters if you start to be a Christian tonight? Now, you can't afford to make a mistake; had you not better think this matter over awhile and try

to fix up some of the troubles you are in, and then start?" Oh, what a conflict was going on in my poor soul! A blessed whisper said: 'Come!' Jerry's hand was on my head. He said: 'Brother, pray.' I said: 'Can't you pray for me?' Jerry said: 'All the prayers in the world won't save you unless you pray for yourself.' I halted but a moment, and then with a breaking heart I said: 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all his brightness and power, had come into my life; that, indeed, old things had passed away, and all things had become new. From that moment till now I have never wanted a drink of whisky, and I have never seen money enough to make me take one."

What can the Holy Spirit do with a man in a state of intoxication? The first seeker at the Water Street Mission after Mr. Hadley took charge is an instructive instance: "Scottie the Bum" was a drunkard from his youth up. He left his home in Scotland, where before his seventeenth year he had been imprisoned a year for drunkenness, traveled all over America, everywhere sinking lower and lower, and landing at last in New York a veritable

outcast and the worst of bums. Someone hired him for fifteen cents to attend the Water Street Mission. He spent the fifteen cents for whisky and was so drunk that he could barely get in the door and drop down on the first seat he could reach. When the invitation was given to come to Christ the hand of the miserable drunkard down by the door was the only one raised. He was called up front and started to go but was so drunk he fell to the floor. Ready hands helped him forward. Says Mr. Hadley: "He was a fearful-looking object—six feet four inches high, weighing two hundred and sixty pounds, and had only two garments, such as they were," with a wide space where the two should have met showing nothing but the bare skin. But the Lord met him that night, at the penitent's bench, and made him all over new. "I went in drunk," he himself testified, "and I went out sober; and the best of it is, I have been sober ever since. Whatever prayer it was that I made that night I don't remember, but the Lord heard it, and the best of it is, he has answered it ever since." Out of the worthless, drunken bum the Holy Spirit made a man, loved and respected by all, holding a responsible position in charge of large property interests with many men under him, with a beautiful home of his own, and best of all, an inheritance of eternal life.

Some object to sudden conversions fearing they

cannot be real, or likely to be permanent, not considering how swift the Spirit works when once men cease resisting him. Men are often under conviction for months and years, but it is no advantage to them; it means only that they are continuing to refuse Christ. Better yield at once. George Shadford, who became an itinerant minister, says of his conversion: "Being pierced to the heart by the sword of the Spirit, I cried, 'God, be merciful to me a sinner.' No sooner had I expressed these words, but by the eye of faith I saw Christ my Advocate, at the right hand of God, making intercession for me. I believed he loved me and gave himself for me. In an instant the Lord filled my soul with divine love, as quick as lightning. Immediately my eyes flowed with tears and my heart with love. Oh, what sweet distress was this! I seemed as if I could weep my life away in tears of love. As I walked home along the streets I seemed to be in paradise. I lay down at night in peace with a thankful heart, because the Lord had redeemed me, and given me peace with God and with all mankind."

The sinner's part in conversion is really a very simple matter though so extremely essential. It is just yielding the heart to God in obedience and trusting in his mercy through Jesus Christ. This may be done instantly, any time, anywhere, no particular forms, ceremonies, or circumstances being

essential. A farm boy in Vermont goes to the pasture for the cows and comes home converted. He tells his story as follows: "On the fifteenth of September, 1856, I started up the mountainside after the herd of cows. When about half way a terrible thunder shower broke over the mountain and meadow. I took refuge in an old deserted house till the storm swept by. I was so high up the mountain that I could see the clouds lowering and the lightning darting far below me. While standing on the door sill and watching the fearful thunderbolts, the goodness of God in protecting and blessing me with all I enjoyed came crashing like a thunderbolt through my soul. In a moment I noticed my ingratitude and disobedience. My past life, the future, God's claims, my present duty, swept before me like a panorama. I felt every nobler instinct and sentiment of my soul demanded of me to give myself to God's service from that hour. The contest between my duty and my inclination was sharp and short. I dropped on my knees in prayer and made a consecration of myself to my heavenly Father. I prayed till my soul found peace and rest, through faith in the Lord Jesus Christ. When I arose the storm had ceased and the sun was shining. I was in a new world. I never saw such beauty and glory in the face of nature before. The retreating storm, the gorgeous rainbow, the trees dripping and glistening with

pearls through which the sun was flashing, every green blade tipped with diamond drops, formed one resplendent scene that thrilled my enraptured heart. From that hour new purposes swayed me, new pulses stirred within me, new and better thoughts awoke. I was lifted out of old ruts, started on a new course, and was driven to a new destiny. I was not frightened by the fear of hell, but melted by the thoughts of God's goodness. There was no religious interests in the town, and no human agency employed to lead me to salvation. It was all of God. By the grace of God alone I am what I am." This boy's name was J. O. Peck. He became afterward a distinguished minister in the Methodist Episcopal Church.

## CHAPTER IV

### THE HOLY SPIRIT IN SANCTIFICATION AND SPIRITUAL GROWTH

The God of peace himself sanctify you wholly.—1 Thess. 5. 23.

As intimated in the preceding chapter, the Spirit's work of regeneration is only the glorious beginning of a lifelong process of change and development, ever bringing us more and more into likeness and conformity to God and making us more efficient in his service. It was intimated also that the initial work is sometimes so marked as to lead to belief that it is more complete than it really is, and a rude awakening is likely to follow, giving rise to doubts and fears and confusion of soul. No converted person should be surprised to find that he was not completely transformed into the divine likeness at the moment of conversion. If he was transformed to the utmost limit of his knowledge, to the utmost boundary of his spiritual consciousness, he should understand that his moral sense grows constantly—often rapidly—clearer, and the boundaries of his spiritual vision are constantly enlarging after conversion if he obeys the truth. Every step toward God is a step into greater light, and as the light increases, defects are revealed, and

further possibilities of spiritual change, development, and attainment appear. This means that we must advance. It means that our consecrated endeavor and the Spirit's inward work must keep pace with our enlarging spiritual knowledge. This is exactly what takes place in the experience of every true and obedient believer. Often, however, the progress is not what it should be. In the first place, Christian people are not always as anxious as they should be to have all the light possible. Perhaps they are a little afraid of the light, seeing that light brings obligation. The Rev. S. A. Keen, in his Faith Papers, tells of one who, through prejudice against the idea of sinward tendencies still remaining in believers after conversion, held himself for a long time from the light, but was at length brought under powerful conviction by the Holy Spirit. He was an excellent Christian man and a class leader in Mr. Keen's church, but not in sympathy with the pastor's views of the sanctification required after conversion. There was no contention between pastor and leader, they lived and labored together in love, but the pastor often longed to see his worthy leader make more rapid advance in the spiritual life. At length, in an evening meeting, where about two hundred members of the church were present, the theme turned on heart-searching. After some remarks to the effect that we are incapable of searching our own hearts,

and that God alone can search the heart and bring to the light of our consciousness what of good or of evil may be hidden from our most careful introspection, the pastor proposed that all bow before God and silently wait for such revelation respecting the heart of each one as God might make while each breathed into his ear the prayer, "Search me, O God." After a few minutes of silent waiting, sobs began to rise, first from one pew then another. "The whole lecture room became a Bochim, a valley of weeping." After awhile the pastor said: "If anyone has discovered anything in your heart that has surprised you and that is painful to yourself, you may speak of it." Instantly this class leader arose and exclaimed, "Oh, my heart, my heart! I never knew that all this was in my heart; pray for me," and fell upon his knees in the pew where he was standing. A season of prayer was held at once. A few days after he found perfect cleansing from the sin tendencies that had been discovered to him.

Even the most devout and earnest Christians often have many deep heart struggles before reaching a satisfactory spiritual condition. Deep conviction comes that there is something better for them, and great longings are awakened for a complete work of divine grace, but how to obtain what their heart longs for may not be apprehended at once, or, if apprehended, something may restrain them from an immediate and thorough acceptance

of the conditions of that completeness. The experience of Captain R. Kelso Carter, as given in *Forty Witnesses*, is that of many an earnest Christian soul. "For fourteen years," he says, "I lived the up-and-down experience so bitterly familiar to the average church member. I attended church, went to prayer meeting, took part in it quite frequently, spoke on religious subjects and on temperance, always from a gospel standpoint; and unquestionably I grew in grace to some extent. I never enjoyed myself so much as when I was working in Mr. Moody's inquiry meetings in Baltimore, in 1878-9; yet up to that date I was continually slipping and falling before tempers or desires, in some form or other. Confession and prayer always brought forgiveness, and I was very sure that I was God's child. When asked, 'Are you a Christian?' I never thought of answering in any other way than, 'Yes, thank the Lord.' But all this time there was a tremendous conviction of a great inward need, a cry from my soul that God would take away from my heart these internal desires toward evil. My soul cried out for complete deliverance, and God's unlimited promises stood out like stars above me." We may add that this longing heart found God true to his promises. The experience of the Rev. J. O. Peck, whose remarkable conversion was given in the preceding chapter, was very similar. We quote again from *Forty Witnesses*. "While pastor

in Springfield, Massachusetts, in 1872, a memorable incident in my experience occurred. I had never consciously lost my zeal or devotion to the gospel ministry, nor the evidence of my assured salvation in Jesus Christ. God never left me a single year without a gracious revival, in which many souls were given as seals of my ministry. Never had the pastorate been more favored with the divine blessing than at Springfield; but in the summer of 1872 a deep heart-hunger that I had never known before began to be realized. I hardly knew how to understand it. I had not lost spirituality, as far as I could judge of my condition. I longed for I scarcely knew what. I examined myself and prayed most earnestly, but the hunger of my soul grew more imperious. I was not plunged in darkness or conscious of condemnation; yet the inward cravings increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. Then arose an unutterable longing to be filled." That summer, at Round Lake camp meeting, the longing soul was fully satisfied.

If these devoted men of God and active workers in the church felt such consciousness of defect, and such heart-longings for something better, what must be the need of the average Christian! And what must be the state of the many who fall far below the average! Habitual disregard of the light

given them, and habitual grieving of the Holy Spirit have stunted the lives of many Christian people, impoverished their experience and destroyed their usefulness. Yet to one and all the better way is easily accessible, and the Holy Spirit only waits their coöperation to carry his work to ideal completeness. It should be understood that the ideal Christian life is, of course, not an absolutely perfect life; this is impossible to so imperfect a being as man, but it is a life conformed to the will of God to the extent of our knowledge and ability aided by the coöperation of the Holy Spirit. Such a life will mean much more to the well-instructed, much-experienced saint than to one who is only learning his first great lessons in holy living, even though there be the same devotion to God's will in each. There must be patient charity for the mistakes of all, but especially for the immature disciple.

This ideal life of full conformity to God is spoken of under quite a variety of names, generally taken from some one feature of it and therefore suggestive simply and not completely descriptive. Some term it "entire sanctification" to distinguish it from the initial work of sanctification at conversion, and from the too evidently incomplete work of sanctification in the hearts and lives of Christians generally. It is, of course, only relatively and not absolutely "entire." The same remarks apply to the terms "Christian perfection," "the

higher life," "perfect love," "full salvation," "full assurance," "heart purity," "holiness," etc. All that is meant by these and other descriptive terms in use is included in full conformity to God in heart and life. It is the heart made pure, being the work of regeneration continued and brought down to date, until consciousness is no longer aware of evil lurking within. It is love perfected, broadened, deepened, strengthened, less selfish, and less vacillating. It is "full salvation" from sin, not a partial and intermittent victory over evil. It is the "full assurance" of our acceptance with God and of our eternal salvation. It is a completer development of all our abilities for service, and the unreserved consecration of all to God's will. It is all this and much more, yet in principle it is exceedingly simple—merely living up to the light we have. This living up to our light is not, however, without its difficulties, as we shall see. A complete surrender to the will of God, with full confidence in the power and the readiness of the Holy Spirit to do his part, is the condition. To gain these points of full surrender and undoubting faith often costs a great struggle of soul, but once gained, there comes a sense of exultation and satisfaction correspondingly thrilling and glorious.

Three young men (including J. H. Merle d'Aubigné, afterward the historian of the Reformation) were on a journey together, and while waiting for

their steamboat, they turned to their Bibles to seek through study and prayer the fuller spiritual life of which Professor Kluker—whom they had visited—had spoken. They read the third chapter of Ephesians. When they came to the last two verses, “Now unto him who is able to do exceeding abundantly above all that we ask,” etc., “this expression,” says D’Aubigné, “fell upon my soul as a revelation from God. ‘He can do by his power,’ I said to myself, ‘above all that we ask, above all that we think, nay, exceeding abundantly above all!’ A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel I felt as if my wings were ‘renewed as the wings of eagles.’ From that time forward I comprehended that all my own efforts were of no avail, that Christ is able to do all by his power that worketh in us.” This young minister was not disappointed in his larger trust. The distress of his inward conflicts was gone forever, and the Lord extended peace to him as a river.

The testimony of Mrs. Hester Ann Rogers is very similar. After giving an account of her conversion she describes the heart-searchings, doubts, fears,

desires, and efforts for a completer conformity to God that followed. Finally, she comes to the moment when she sees as never before that Christ is all in all, and thus receives him. Then she says: "Lord, my soul is delivered of her burden. I am emptied of all. I am at thy feet, a helpless, worthless worm, but I take hold of thee as my fullness. Everything that I want, that thou art. Thou art wisdom, strength, love, holiness; yes, and thou art mine. I am conquered and subdued by love. Thy love sinks me into nothing. It overflows my soul. O Jesus, thou art all in all! In thee I behold and feel all the fullness of the Godhead mine. I am now one with God; the intercourse is open; sin, inbred sin, no longer hinders the close communion, and God is all my own. Oh, the depths of the solid peace my soul now feels!"

The need of strong and steadfast faith in the power and the readiness of the Holy Spirit to work this great work within us is brought out further in the testimony of the Rev. William Bramwell. He says: "I was for some time deeply convinced of my need of purity, and sought it carefully with prayers and entreaties, and sacrifices, thinking nothing too much to give up, nothing too much to do or to suffer, if I might but obtain this pearl of great price. Yet I found it not, nor knew the reason why, till the Lord showed me that I had erred in the way of seeking it: I did not seek it by faith

alone, but, as it were, by the works of the law. Being now convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, whither I had gone to settle some temporal affairs previous to my going out to travel, I was sitting with my mind engaged in various meditations concerning my affairs and my future prospects, my heart now and then lifted up to God, but not particularly about this blessing, heaven came down to earth. It came to my soul. The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing that I had for some time been seeking. My soul was then all wonder, love, and praise. It is now about twenty-six years ago, and I have walked in this liberty ever since. Glory be to God!"

The effect on the feelings is often merely a great peace after conflict, and a sense of deep satisfaction; but with persons of lively sensibilities, especially if the work is accomplished suddenly, the effect is sometimes overwhelming. This was the case with the Rev. Benjamin Abbott, an early itinerant preacher. After Abbott had entered the field as a preacher a brother minister had a talk with him about Wesley's views of sanctification, and he resolved to seek that higher grace. "I was now," he says, "engaged for the blessing more than ever.

Soon after this, Daniel Ruff came upon the circuit, and, my house being a preaching place, he came and preached, and in the morning in family prayer he prayed that God would sanctify us soul and body. I repeated these words after him: 'Come, Lord, and sanctify me soul and body.' That moment the Spirit of God came upon me in such a manner that I fell flat to the floor. I had not power to lift hand or foot, nor yet to speak one word. I believe I lay half an hour and felt the power of God running through every part of my soul and body like fire consuming the inward corruptions of fallen, depraved nature. When I arose and walked out of the door, and stood pondering these things in my heart, it appeared to me that the whole creation was praising God. It also appeared as if I had got new eyes, for everything appeared new, and I felt a love for all the creatures that God had made, and an uninterrupted peace filled my breast. In three days God gave me the full assurance that he had sanctified me soul and body." Often the change is as marked outwardly as inwardly. Preaching the funeral sermon of Elizabeth Mann, John Wesley exclaims: "How plain an instance is here of grace so changing the heart as to leave no trace of the natural temper! I remember her as fretful, peevish, murmuring, and discontented with everything; but for more than a year before she died God laid the ax to the root of the tree. All

her peevishness and fretfulness was gone. She was always content, always thankful. She was not only constant in prayer, and in all the ordinances of God, but abundant in praise and thanksgiving. Often her soul was so filled with love and praise that her body was quite overpowered." What a work if all fretful, peevish, discontented, and murmuring members of the household of faith could in like maner be cleansed of such evil tempers by the power of grace!

That this complete work is not confined to mature Christians is clear from many testimonies. The following is an instance of a young convert seeking and finding this larger liberty soon after his conversion. It is taken from a letter to William Carvosso. "Shortly after I obtained mercy by faith in Christ Jesus I discovered the need of a still deeper work of grace in my soul. I felt that the carnal mind was not destroyed; my heart seemed full of evil, 'a cage of every unclean bird,' and often it betrayed me into bondage. But with David I earnestly cried: 'Create in me a clean heart, O God.' I longed to have all my inward enemies destroyed, and to be fully renewed in the image of my Saviour. And, glory, glory be to God, on Sunday morning, the seventh of last September, while engaged with the Lord in secret, pleading the promises of sanctification, I felt faith suddenly spring up in my heart, my soul was abundantly blessed,

and I was enabled to believe the work was done. Yet my faith was not as strong as I could wish. I wanted a more powerful witness. I rose from my knees, and went to my class meeting fully resolved to tell what God had done for my soul; and, glory be to his holy name, I was not long there before I was completely overwhelmed by the divine presence and joy, so that for a while, I was deprived of the power of speech or motion. Truly it was the

Speechless awe that dares not move,  
And all the silent heaven of love.

Since that period, blessed be God, the enemy has not been able to prevail, not for one moment, to shake my confidence in that blood that cleanseth from all sin."

Public confession of one's entire consecration to God, and of one's full confidence in the Spirit's power to do a complete work, often gives added intensity to these acts of the soul, and thus opens the way for the Holy Spirit. The experience of Mrs. Osie M. Fitzgerald, as given in *Forty Witnesses*, illustrates this point. This excellent Christian woman had been a follower of Christ for many years, with the usual consciousness of defects and frequent failure, but was at length led into the larger life of full conformity to God. She thus describes the end of the struggle through which she passed to reach the perfect rest of faith: "A brother had asked, 'You do believe that God now cleanseth

you from all sin?" If I had had a thousand bodies and souls, I could have thrown them all into that 'Yes.' The moment I confessed it the Holy Spirit with lightning speed came into my heart and cleansed it from all sin, and took up his abode in my heart, and filled me with such unspeakable joy that for three days I scarcely knew whether I was in the body or out of it. Great as the struggle was to get a clean heart—it was a week's struggle—it need not have taken three minutes if I had surrendered my will to God." This great work of God's grace is not the recovery of ground lost by backsliding, it may, indeed, be that in part, but in many instances there are no backslidings and no lost ground to recover. The experience of Anna M. Hammer, in *Forty Witnesses*, is an illustration: "For hours, forgetting all my prejudices, I was prostrate in the straw (at camp meeting). The meeting broke up, but there I remained, a few friends awaiting the result. A dear minister of God came upon the ground and, seeing the unusual gathering, asked what it meant. Someone replied, 'An honest soul seeking the blessing,' and another added: 'She is an Episcopalian.' With great heartiness he responded: 'Well, he is the God and Father of us all.' Then the Fatherhood of God peculiarly struck me, and I raised up my head to confirm the thought, when, with the action, the anointing came. I was shaken as with a violent

ague. Over and over again the shock came, finally leaving me so prostrated that I was helped over to the cottage, where I lay on the lounge for hours bathed in glory. From that hour my Christian life has been victory. I have grown year by year in the depths of experience which becomes richer and deeper and sweeter as the years roll on. At the time of my anointing by the Holy Spirit I was living a consecrated life of faith and active service. My sanctification was a second actual experience, and from that time my life has been changed: is deeper, stronger, steadier, sweeter, richer."

It has already been intimated more than once, and brought out in some of the illustrations given, that this higher attainment and life is not the end, but only a marked step, in the always progressive work of the Holy Spirit in the human soul. New light is constantly dawning. Keeping pace with the light, the holiest may yet become more holy, the purest more pure, the most loving become more Godlike in their love, and the most highly developed find perfection's height forever beyond them. After relating his experience in the higher life, Captain R. K. Carter says: "Here I wish to be clear. Let not the reader suppose that during these years there has been no occasion for self-examination or of disappointment at my record. All along the years I was frequently surprised at new discoveries. Things which had seemed perfectly right

and proper became objects of inward suspicion. Whenever this occurred a prompt willingness to turn on the most searching light was always felt, and if, after a thorough examination in the light of the Word, the thing appeared to smell of evil, it was always cheerfully relinquished, no inward desire to go counter to the will of God being experienced." "For a little time," says William Carvosso, the English class leader, "I entertained an erroneous notion that when it [entire sanctification] is once attained the soul has acquired the utmost fullness of holiness and perfection that it can attain in this world. This I see was a snare, and Satan turned it against me; for after the Lord's Spirit witnessed this blessing to me, and enabled me to witness a good confession before many, I was assailed with such a storm of temptations of various kinds as I had never before experienced, and Satan suggested my weakness as an argument that I had deceived myself. I found that I was but a babe in sanctification. I learned that I was yet infirm; yet, as I loved the Lord with all my heart, and served him with all my powers, this infirmity no longer alarmed me, there being no particle of sin mixed with it. I am thankful in being enabled to say that, my faith being increased, the work of faith has proceeded, and the fruits of faith become more apparent. I feel more unreservedly devoted to the Lord, more love to God and to every

child of man, more deadness to the world, and more power over whatever is evil, or from the evil one. I feel that I am growing in stature, and I have an abiding and an assured faith that the Lord will preserve me until I attain the fullness of the stature of a man in Christ, but I feel that I need all your prayers."

Various witnesses testify that, while living a life of full conformity to God according to the light that is in them, they have had not only a steady progress in Christian attainment but also occasional marked and wonderful uplifts into a yet higher experience of God's grace. Dr. Mudge, in *Growth in Holiness*, instances several such marked uplifts in his own experience. One of these he describes as follows: "Another such season came during my last year in India, when, owing to some very bitter trials, a fuller disclosure was made to me than ever before as to certain remains of the self-will needing further attention. Sunday, July 9, 1882, alone in my room at Shahjehanpore, God gave me such a baptism of love as I shall never forget to all eternity. The scene is almost as vividly before me today as then. On my knees for hours, with tears and strong cryings, in deep penitence for the past, in deeper determination for the future, God revealed to me a height of privilege, in the way of constant, smiling good nature, and triumphant repose which I had not before been possessing."

## CHAPTER V

### DESTRUCTION OF ABNORMAL APPETITE BY THE HOLY SPIRIT

Let us cleanse ourselves of all defilement of flesh and spirit.  
—2 Cor. 7. 1.

From all your filthiness will I cleanse you.—Ezek. 36. 25.

ALLIED closely to the work of the Holy Spirit described in Chapter IV, yet distinct enough to require special treatment, is his work in destroying abnormal appetites. It may seem incredible to some that so radical a change should take place in the physical man as the swift and complete extermination of an overmastering appetite that has held a man in disgraceful servitude for many years, but the explicit testimony of numerous witnesses leaves no room for doubt. "How difficult," says Dr. Daniel Steele, "to break the fetters of the alcoholic or the narcotic appetite! Yet there are many who testify that through faith in Jesus Christ they were in a moment set perfectly free from fleshly appetites which had enslaved them for years; that the grasp of those vile demons, opium and tobacco, after scores of years was instantly relaxed when the power of the Almighty Emancipator was invoked. The instantaneous victories of King Jesus

over King Alcohol are too numerous and well attested to admit of doubt." "How are you going to explain," says S. H. Hadley, "the physiological conditions of a man's stomach and brain, when but a moment before he would almost commit murder for a glass of rum, and after the precious blood has touched his soul he abhors it? It is simply the divine, miraculous power of Jesus casting out demons as he did when on earth." He was speaking of his own experience. "The precious touch of Jesus' cleansing blood in my soul took from my stomach, my brain, my blood, and my imagination the hell-born desire for whisky. Hallelujah! What a Saviour!" "A few weeks afterward the dear Lord showed me that I was leaning on tobacco, and that I had better lean entirely on him. I threw my plug away one night down the aisle of the mission, and the desire was removed."

Few of those who were converted at the Water Street Mission came up from lower depths of sin and loss than did Uncle Reub Johnson. The story of his conversion is thus graphically told by Mr. Hadley: "One day as I came along in the street car I noticed old Uncle Reub sitting in a vacant doorway, drunk and fast asleep, with the rain pouring down upon him. I said to myself: 'Poor Uncle Reub! He won't last long; is there no help for him?' That night, just as we were giving the invitation, he came in the door. We were singing,

How patient hath my Spirit been,  
To follow thee through all thy sin,  
And seek thy wayward soul to win!  
My son, give me thy heart.

A student from Yale college was with me at the time, and I said: 'Brother Harrison, go down and bring that old man forward.' He came trembling, dropped on his knees and cried for mercy. We surrounded him with our arms and our love and our faith; and there, in one moment's time that poor old drunken tramp, who had been nine times in one institution and nine times in another, and in his seventieth year, was born again. From that time to this, now eleven years, he has not known the taste of drink or even desire for it." This astonishing effect of saving grace appears to have been quite common in Mr. Hadley's rescue work. Many poor fellows, who had fought the alcoholic demon with all other weapons, only to fail always, secured here a lifelong victory by the matchless sword of the Spirit. "I have seen," says Mr. Hadley, "men cured instantly by Christ alone, and never touch or want a drink till their dying day, who had been placed in various institutions over a dozen times, and supposed they were cured each time they came out."

Dr. Daniel Steele, in *Love Enthroned*, gives the following well-attested instance: "At the South Framingham camp meeting, in 1873, a witness whose testimony was amply corroborated by others

from his own town, testified that at his conversion two years before he was instantaneously emancipated from the appetite for rum and tobacco, to which he had been excessively and notoriously addicted. Since the minister could not prevail on the inebriate to attend church, he appointed a meeting at the man's home. In the sermon Christ was exalted as a Saviour from all the foul and enslaving appetites which degrade and destroy men. No impression seemed to be made upon the bloated, blear-eyed tenant of that hovel. But awakening in the night, the preacher's words were applied by the Spirit to his heart. He saw his hopeless slavery, and he saw his great Deliverer." He called upon him in faith, and even before he had arisen from his bed, the Lion of Judah had broken every chain. "He declares that all desire for tobacco and alcoholic drinks was taken from him in the twinkling of an eye, and that it had not returned for an instant, even amid the fumes of these poisons."

In by no means every instance is the alcoholic appetite removed at conversion, but often remains for years to trouble and to ensnare the struggling Christian. After a remarkable conversion, and after some remarkable restorations from his woe-ful backslidings, Jerry McAuley fell again and again. Five times in eight months he got fighting drunk and wanted to whip his patient pastor, who, nevertheless, would not give the poor fellow up.

But the time came at last when he could testify that the Lord had saved him from this awful bondage by taking the desire for rum and tobacco entirely away. What a man of power in the Lord's service he then became all the world knows. The Rev. William L. Bray, in a letter to Dr. Patton, author of *Prayer and Its Remarkable Answers*, tells of a man who had been a drunkard for twenty-five years. He was then converted, but the old appetite still clung to him, and was a great source of trouble and worriment. One very chilly day, while coming home with a load of lumber, he approached a rum shop. As he neared that shop his old appetite awoke in power and became more and more clamorous, until he actually felt afraid to go forward. He feared he could not safely pass that rum hole. He drove his team aside, went into the woods, fell on his knees before God, and cried mightily for deliverance from this appetite. He bore witness afterward and said: "The Lord heard me, and answered me, and I rose up a free man, and have been free ever since."

If tobacco is not as marked in its immediate effects as alcohol, it has in numberless cases proved a source of weakness and of evil temptation almost, if not quite, equal to the intoxicating drink. These two evils are quite likely to be found together. "They all use tobacco," says Mr. Hadley, speaking of drunkards. "Tobacco and rum

are sisters-in-law, and if you marry one, the chances are that the other one will often visit you.” “Jerry McAuley would never allow anyone to read the lesson in his mission, be he convert, layman, or minister, if he knew that he used tobacco.” By all accounts the tobacco habit is the harder to break up, but the grace of God has proved sufficient to give men freedom from this filthiness of the flesh. In *Wonders of Grace* the Rev. W. H. Boole tells of a church member in New York who was addicted to the use of tobacco for forty years, from which he had often tried to free himself but without success. At last on a certain occasion, in presence of Mr. Boole, he said: “I have long been seeking a deeper work of grace. Tobacco appears to hinder me, but I had not supposed it possible to be saved from the dreadful power of this habit until now. Never before have I trusted Jesus to save me from the appetite as well as the use of it, but now I do.” And suiting the action to the word, he threw far away from him the tobacco he held in his hand. “He still lives,” says Mr. Boole, “and for several years has reiterated this testimony: ‘From that hour all desire left me, and I have ever since hated that which I once so fondly loved.’” Mr. Boole adds: “More than a score of examples equally interesting I have witnessed in one year, all occurring in the same community.” Dr. Daniel Steele says he has conversed with several eminently pious

men who were instantaneously delivered from the narcotic appetite. Several have testified the same thing to the writer. There is no reason in the world why any Christian man should be in bondage to this filthy and disgusting habit.

The Holy Spirit's power is not only able to take away forever the appetites for alcohol and tobacco, but also to exterminate the dreadful cravings of the opium eater, as the following account by Dr. Boole indicates: "Near the town of Westbrook, Connecticut, there lived an aged woman, seventy-two years old, well known in the community as the 'old opium eater,' who had lived in the daily use of large quantities of this drug for more than twenty-two years. Her daily allowance was enough to destroy the lives of twenty persons not addicted to the habit. Whether she ever made any attempts to break away from this baneful practice we know not; but, on a certain day, the writer visited her in company with a brother minister stationed in the town. The subject of her opium eating was introduced, and a close and faithful discussion of the moral aspects of the case followed. The sin of the habit was clearly and unhesitatingly exposed, and her unsaved and perilous condition, so far advanced in years, boldly but gently pronounced. Then Christ was presented, able to save to the uttermost, able to save from the guilt and passion of her sinful indulgence. She had listened with evi-

dent interest, and the Holy Spirit was without doubt breathing deep conviction into her soul. As the last objection to seeking Christ now, trusting in him alone to do all for her, was answered, and the last prop of self-righteousness removed, this aged sinner, nearly double with years and a confirmed habit of iron strength, kneeled down with us to ask divine mercy and help. While thus engaged in prayer 'immediately' the desire left her, and she knew in herself that she was free from that plague. The bright divine evidence of her acceptance was not received, according to her testimony, until two weeks afterward, yet the desire for the opium did not in the interval return, and she lived for two years a happy witness of the 'uttermost' power of Christ to save. Her unwavering testimony to the end was: 'I am no more troubled with any desire for opium than if I had never sinned in the use of it. Jesus saves me.' " The wonderful deliverance of a man fearfully enthralled to morphine is also given by Dr. Boole. Dr. Steele repeats this account in a condensed form, which we follow: While under treatment for a broken leg he acquired the appetite for morphine, and indulged it for ten years. He breakfasted on it, dined on it, and took a dose the last thing at night. His daily allowance for several years was fully enough to kill a hundred persons. In the presence of several physicians he swallowed enough to destroy two hundred men. He

was convinced of his sin, and tried to break it off in vain. Once he abstained for a day and a half until the effects on body and mind became alarming, and five physicians were called, who prescribed morphine to prevent delirium or death. Seeking counsel of his minister, he was advised to give up morphine. He replied: "I shall die." "Well, die then," responded the minister, "better so than live in sin and die unforgiven." He came forward for prayers in the church, and was told to trust Jesus fully to save him from his appetite now. He trusted, and then occurred a scene never to be forgotten by those present. The glory of the Lord shone in his sanctuary. Power from on high came upon this wretched soul whom Satan had bound, lo, these many years. His face glowed with a heavenly illumination, while he poured forth his praises, and exulted in his instantaneous and wonderful deliverance. It only remains to be added that from that glad hour no desire for his former sin troubled him; no temptation to its indulgence has visited him. He is greatly improved in physical health, and has experienced no reaction or ill effects from the sudden disuse of the pernicious drug.

## CHAPTER VI

### HEALING AND OTHER PHYSICAL EFFECTS BY THE HOLY SPIRIT

Who healeth all thy diseases.—Psa. 103. 3.

And the prayer of faith shall save him that is sick, and the Lord shall raise him up.—James 5. 15.

If the Spirit of him who raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.—Rom. 8. 11.

THE Holy Spirit's work is not, as we have seen, confined to the inner man, nor is it, indeed, confined to the moral and spiritual nature, but it reaches the entire man. In the new birth attention is particularly drawn, as a rule, to the "change of heart," but, in fact, the change often affects in a marked degree the intellect as well as the heart, and the outer man as well as the inner man.

In S. H. Hadley's Down in Water Street are two pictures of one who found Christ at the mission. One is a representation of the "old colonel" before his conversion, ragged and dirty, "looking a hundred years old," senile, feeble, and miserable; he had fallen to the lowest depths. The other shows the same man made new by the power of grace divine, a well-dressed, handsome man, with a look

of intellectual power and moral worth in his countenance. Speaking of his conversion Mr. Hadley says: "From that instant the old beggar tramp was changed into a child of God. He fairly loathed rum and all its works. God restored his intellect, which was so badly impaired. His youth returned, and he became, as the reader can see, a dignified, Christian gentleman." If the change in the entire man is not always as marked as in this instance, it is often marked enough to attract attention. Besides these effects in the outer man produced, as we may say, incidentally in the work of conversion and sanctification, we have the work of the Holy Spirit in restoring health to the body. The Spirit's work in physical or mental healing has received much attention, and numerous instances have been published, so that it is not necessary here to give it extended consideration.

So many fanatical views have been advocated and so many unreasonable claims made concerning "divine healing" that the whole subject is not only devoid of interest to many, but has come to be repulsive. This is unfortunate, for we thus deprive ourselves of a ground of consolation, hope, and cheer, in the most distressing vicissitudes of our earthly experience. There is a better way. A thoroughly sane and helpful view of the Holy Spirit's work in healing does not exclude the physician's skill, the use of medicines, and the

wisest nursing. All that human effort can accomplish should be done. The idea that the Holy Spirit is to do it all, and that there will be less honor to the Spirit if human aid is invoked, is utterly false. It is axiomatic that the Holy Spirit's work is almost, if not quite, invariably in cooperation with human endeavor. He seems to prefer it so. We have seen it to be so in his more peculiarly spiritual inworking; it is so in bodily healing. Therefore call the physician, do all that can be done, and at the same time seek help from on high; if in God's infinite wisdom it can be wisely granted, the help we seek will be given. Well does the writer remember when assurance came in response to his agonized prayer for the restoration to health of a member of his family. The skilled physician was doing his best, but the case was urgent, and more than earthly power seemed to be needed. The answer came: first the assurance, in due time the healing. Others have prayed in similar stress, and in many instances the desired blessing has been granted, while, indeed, in other instances it has been withheld. God in his wisdom does all things well. Neither bodily health nor earthly life are among the absolutely necessary blessings, as are spiritual health and life eternal. If, in God's will, health or any other earthly good is withheld, we can still be content; but often we have not because we ask not. "Ask

and ye shall receive." God would do wonderfully more for us in a thousand ways if we were only more ready to ask. Even if the physicians can do no more, and all earthly help seems to fail, still pray; for divine skill and power are forever inexhaustible. When the saintly Fletcher of Madeley, was lying in the last stages of consumption, and his condition was pronounced hopeless, John Wesley visited him, fell upon his knees at his bedside, and began to pray for his recovery. He uttered only a few petitions when he sprang to his feet, and exclaimed: "He will not die, but will live and declare the works of the Lord." Fletcher recovered and lived eight years to do the most effective work of his long and useful life.

When the Rev. William Bramwell was on Nottingham Circuit, in England, he went in his regular turn to preach at the house of William Greensmith. A son of Mr. Greensmith, about nine years of age, was severely afflicted with a scrofulous humor of the eyes, so that he was unable to bear the light even with bandages upon them. One morning as he was about to take his departure Mr. Bramwell asked where the boy was who had the sore eyes. Mrs. Greensmith replied that he was in a dark room behind the door. He wished him to be called out. He came and stood near Mr. Bramwell, who put his hands on the boy's head, and looked upward, as if in the act of ejaculatory

prayer. He then went out, leaving the child standing. The latter, as if conscious of some important change, pulled off his bandages, looked through the window, and asked if Mr. Bramwell were gone. On perceiving that his eyes were perfectly healed all the family were completely astonished. "He is now," says his father in giving an account of the wonderful healing, "about thirty years of age, and has never since had any complaint in his organs of sight." In Patton's Prayer and Its Remarkable Answers a mother, living in Brooklyn, New York, gives the following account of the wonderful healing of her little girl: "I have a daughter who was for fourteen months afflicted with hip disease. It was brought on by a fall and a consequent dislocation, when she was eight years of age. Her right side was paralyzed and she had an abscess. I placed her in a hospital, under the care of good nurses and the very best of medical advice. Everything possible was done for her, but all to no avail. She grew worse instead of better, and the doctors directed me, as there was no hope for her, to take her home to die. But I did not cease to hope. I did as the doctors directed, but continued to pray for two weeks the prayer of faith for her recovery. One morning, at the end of this period, we were conversing together about the wonderful cures wrought by the Saviour when on earth, and particularly that of the man at the Pool of Bethesda.

In the midst of our conversation my daughter rose to obtain a drink of water, when she exclaimed: "Mother, I can walk!" "Thanks be to God," said I; "come and let me see you." Her crutches, the only means by which she had been able to move about, were now useless. Upon examination I found the abscess had entirely disappeared, and the paralyzed limb was restored whole like the other. She is now twenty-one years of age, is as well as anyone, walking and running about without the slightest trouble." In a letter to the Rev. S. B. Shaw, E. B. Williams tells how singularly the Spirit used him in effecting a remarkable cure. In 1830, in Shelby, New York, a woman of middle age, a Quakeress, lay very sick a long time under the doctor's care, and was pronounced by all as incurable. While Mr. Williams was praying one Sunday morning in church, though not thinking of this case, there came a voice as distinct as a man could speak, saying: "Go and pray with and for that woman." He went to the house, but being young and timid, did not offer prayer. A day or two afterward as he was passing the house the woman beckoned to him to come in. He went in and the sick woman whispered to him, asking why he did not pray for her on his previous visit, adding: "Something told me thee came to pray for me." He acknowledged that he had been sent for that purpose, but it seems that it was yet necessary for him to receive his commission

a second time before his courage was sufficient for his duty. After his second call he says: "I went in and called the family together; and while engaged in prayer an invisible power was felt by all in the house, and that woman was healed at once, and was well."

A few years ago there appeared in the New York Sun an interesting account of the healing of Miss Carrie C. Webb, a resident of Brooklyn. At that time she was twenty-three years of age, and for seven years had declined in health until her friends ceased to hope for her recovery. She suffered constantly from bronchitis and a severe cough. Her mind also became affected, and she had strange and uncontrollable fancies, and became morbid and despondent. She was also attacked by severe neuralgia. Life was almost unendurable and she prayed for death. She was a Christian, and had been a teacher in the Sunday school of the Hanson Place Church. While on a visit to her brother she had been influenced to be anointed in accordance with James 5. 14. There was no immediate benefit; but a week later, while suffering unusual pain, and while praying that God would let her die, the thought came to her that she had better be praying for restoration to health. The spirit of earnest supplication came upon her, and she prayed and cried for three hours. She states the result as follows: "Finally, when I arose and stood erect, I

felt a sensation of health and strength I had not known for seven long years. I realized that I was well again, and that my prayers had been answered. Not only had my pains all vanished, but the cloud also disappeared from my mind. The cure was genuine and complete. I have not had a pain or ache since that morning of prolonged prayer." Occasionally restoration to bodily health appears as an incident in conversion; body and soul are healed at the same time. William Carvosso, the English class leader, was once surprised by such an outcome of his faithful endeavor to lead a soul to Christ. A friend asked him to visit a woman who was sick. He found she knew nothing of salvation by the remission of sins, and, consequently, he gave her an explanation of the way of faith, and exhorted her to believe in Christ, and in the truth of his promises. "While I was thus speaking to her," says Mr. Carvosso, "she was seized in a strange manner, and it appeared to me and to those present that she was dying. But in a moment or two she lifted up her hands and eyes to heaven, and cried out: 'Glory be to God! I am healed! I am healed!' For some considerable time she kept on repeating, 'The Lord has healed me, body and soul.' The next day Mr. Sibly, from Truro, came there to preach. He having expressed a desire to see the woman, I went with him to the house, and to our great astonishment we found her downstairs,

sitting by the fire. I visited her several times after this and found her not only happy in God, but confirmed in her restoration to health."

The following and somewhat similar incident is from Brands from the Burning: "Robert Green, who had been a slave before the war, while living at New York was taken sick with a rheumatic disease which confined him to his bed six months. After having spent all of his savings for doctors and nurses, he was carried to the Home a helpless cripple; he could use neither hands nor feet. A woman missionary visiting the wards, and seeing him so very sick, kindly warned him that he must get ready for death. The solemn words kept ringing in his ears: 'Get ready for death! Get ready for death!' In dreams of the night he saw the same missionary again at his side repeating the same words: 'You had better get ready for death.' The following day he would take no food, but said he must fast and pray until the Lord had forgiven his sins. He was in great distress of soul, praying day and night for mercy. The next Wednesday he asked if he might not be taken into the chapel to the meeting. The doctor said he was not able to go, but he begged so hard that he finally consented, and two of the men helped him into the chapel. After the sermon an invitation was given for sinners to come to the altar for prayer. Robert said he wanted to go, and the men helped him to the

altar, where he began to cry for mercy. The praying ones gathered around him, and carried his case to the Lord in mighty prayer. He had a hard struggle but came off victorious. The blessing came in overwhelming power. He began to shout the praises of God, and asked to be helped on his feet. They told him he could not stand and had better remain sitting. But he begged them to help him on his feet, so they raised him from the chair, and held him while he continued to shout: 'Glory to God! Glory to God!' Soon he told them to let him go, and, breaking away, he walked a few steps, and stood shouting 'Glory to God!' for a few moments. Then he began walking to and fro before the altar, still shouting: 'Glory to God! He has converted my soul and healed my body!' He left the Home soon afterward, returned to his work, and has enjoyed perfect health for years."

Allied to the Spirit's quickening of mind and body into renewed health and vigor is the grand consummation of his work in the resurrection. We do not, of course, pretend to penetrate the mystery of the resurrection; but that it is the continuation, and in some sort the consummation of the Holy Spirit's work now begun in us, we may well believe, Dr. A. J. Gordon, says: "Our sanctification moves from within outward. It begins with the spirit, which is the holy of holies, the Spirit of God acting first on the spirit of man in renewing grace, then

upon the soul, till at last it reaches the outer court of the body, at the resurrection and translation. When the body is glorified then only will sanctification be consummated, for then only will the whole man, spirit, soul, and body, have come under the Spirit's perfecting power." That there is in the resurrection more than the change in the outward form we may also well believe. John implies that we shall have then a better, clearer vision, and this better vision will open, as it always does, a broader field for the Spirit's sanctifying work. "We know not what we shall be, but we know that we shall be like him, for we shall see him as he is."

## CHAPTER VII

### THE WITNESS OF THE HOLY SPIRIT

The Spirit of truth shall bear witness of me.—John 15. 26.

We are witnesses, and so is the Holy Spirit.—Acts 5. 32.

The Spirit himself beareth witness with our spirit, that we are children of God.—Rom. 8. 16.

THE Holy Spirit bears witness for Jesus and for his gospel. There are many proofs that Jesus is the Christ of God to bring pardon and eternal life to men, but none is more convincing than the testimony of the Holy Spirit. Other proof comes to us from a distant age, and requires no little skill and power of reasoning to fully appreciate, but the testimony of the Holy Spirit is here and now present, and addresses itself immediately to the judgment of all men. It is withal so plain and simple that everybody at once feels its force. All the miracles of Jesus had far less convincing power than the coming of the Holy Spirit at Pentecost. Other proof, of course, has weight and value, but the great demonstration for all men and for all times is the incontrovertible evidence furnished by the Holy Spirit. Volumes of Christian evidences, great and logically invincible sermons fail to move the judgment of men as does a single marked and undoubted instance of the Holy Spirit's power. The

story is told of a very able minister's endeavor to bring a lawyer of his congregation to Christ. In a series of sermons he arrayed the proofs of the gospel in a masterly fashion. The lawyer was converted, but the minister was chagrined to find that it was not on account of his sermons. All this assault of logic was easily parried, but the demonstration of the Spirit in the testimony of a half-witted convert swept away all the lawyer's defenses in a moment. Through the preaching, testimony, labors, and lives of Spirit-baptized people does the Holy Spirit bear to the world his witness of Jesus Christ, and demonstrate the divine character and power of his gospel. Men may refute arguments and criticize foundations, but a soul truly converted is an inexpugnable fact. Some Christian people are alarmed at the progress of destructive criticism in recent times, but the demonstration of the Spirit's power in, for instance, such a work as swept over Wales in 1904-5, laughs the destructive critic out of court. The witness of the Spirit is a broad enough and strong enough foundation for Christian faith to rest upon whatever may be decided as to the literary history of the Scriptures. "The foundation standeth sure, having this seal." Besides this testimony offered by the Holy Spirit to the whole world in favor of Jesus Christ and his gospel there is also a special witness of the Spirit to the individual believer. This we must consider at some

length on account of its remarkable interest. This form of the Spirit's witness is often, possibly more often than any other way, an assurance of our acceptance with God coming so quietly as to cause little if any emotional tumult, but in many other instances this assurance comes so suddenly, accompanied by such peculiar spiritual phenomena, that the soul is overwhelmed with a sense of God's presence and glory.

William Watters was the first Methodist itinerant raised up in America. Before his conversion he was powerfully convicted of sin but sought in vain the light of pardon. One day certain friends came to pray with him. They prayed and sang, but Watters's face was turned to the wall, and his eyes uplifted in a flood of tears. He says: "My friends sang with the Spirit and with faith. The Lord heard and appeared spiritually in the midst of us. A divine light beamed through my inmost soul, and in a few minutes encircled us around, surpassing the brightness of the noonday sun. Of this divine glory, with the glow I felt in my soul, I have still as distinct an idea as that I ever saw the light of the natural sun. My burden was gone, my sorrow fled. All that was within me rejoiced in the hope of the glory of God." A young Japanese, the son of Buddhist parents, came to America, and during a revival was convicted of his need of Christ. For awhile he prayed daily, "O God, whoever thou art,

and wherever thou art, reveal thyself to me, and calm my troubled breast," but held back from deciding for Christ. At length two Christian young men took him in hand and, leading him to a room where they would be undisturbed, they began to pray for him. The rest of the story is given in his own words: "Oh, such earnest prayers! Up to this time the praying of others never affected me deeply, but this night all was changed. I never felt such terrible realities. When my friends had finished their earnest prayers it was impossible for me to lift up my head. In awful agony I cried: 'O God, be merciful to me a sinner!' Ah, suddenly the light fell. The cross of Jesus stood firmly revealed. The terrible burden rolled away. I was free. I was saved. I was filled with inexpressible joy. I could only shout, 'Glory! Glory!' " This was H. Kihara, who afterward became a most useful minister of Jesus Christ among his fellow-Japanese. The Rev. Granville Moody thus describes the wonderful witness of the Spirit that followed his conversion. He believed he was converted, but he did not have the assurance which older Christians testified to, and determined to seek it. He went into a bin to get oats for some horses, and there the inclination came to ask for the great blessing he desired. "Kneeling down in the yielding oats," said he, "before I stopped sinking I stretched out both my hands, and lifted my face toward heaven; but be-

fore my thoughts could form themselves into prayer the blessing came down upon me, and within and through and around me, like a cataract of love and light and power and peace and joy and brightness and glory. It seemed to me as if the Son had shed forth an effulgence of grace and glory, and that the Word made flesh, full of grace and truth, was near, and that of his fullness I received grace for grace. It came like rolling billows from above, and swept with lightninglike rapidity, shedding abroad the love of God in my heart, till I comprehended with all saints what is the breadth and length and height, and was made to know the love of Christ, which passeth knowledge, and was filled with all the fullness of God.

Of my Saviour possessed,  
I was perfectly blessed.

My soul dilated itself beyond its ordinary capacity, and expanded to receive this tide of joy which filled and overwhelmed me."

President Charles Finney was converted when he was twenty-nine years of age. He was then a law student at Adams, New York. Under great distress of conviction he retired to a wood near the village, and there poured out his soul before God until all his distress was gone. Instead of being any comfort to him, this absence of distressed feeling alarmed him, and he tried hard to get back his

anxiety. It would not return. When he got back to the office he hurried immediately to his own room, into which the front office opened. He expected to find it dark, as the shadows of evening had fallen, but to his astonishment it was perfectly light. As he went in and shut the door after him it seemed to him that he met the Lord Jesus Christ face to face. "It did not occur to me then," says Mr. Finney, "nor for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I would see any other man. He said nothing, but looked at me in such a manner as to break me right down at his feet." After remaining in this state for some time he went back to the front office. What occurred here is given in his own words: "As I turned and was about to take a seat by the fire I received a mighty baptism of the Holy Spirit. Without any expectation of it, without ever having a thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love, for I could express it in no other way. It seemed like the breath of God. I can recollect distinctly that it

seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love. These waves came over me, and over me, and over me, until I cried out: 'I shall die if these waves continue to pass over me. Lord, I cannot bear any more.'"

However the Spirit's witness may be given at first, whether quietly or with overwhelming power, it usually abides as a quiet, steady, satisfactory assurance of our acceptance with God, and seal of his approbation. Occasionally, in times of special need, the witness comes in unusual power. Any advance in sanctification becomes an occasion on which the Spirit is likely to reveal his approval. William Carvosso was seeking the grace of entire sanctification, but lacked the necessary faith. "Like poor Thomas," he says, "I was afraid to believe, lest I should deceive myself. Oh, what a dreadful enemy is unbelief! At length one evening, while engaged in a prayer meeting, the great deliverance came. I began to exercise faith by believing, 'I shall have the blessing now.' Just at that moment a heavenly radiance filled the room, and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminated my soul, scattered its life through every part, and sanctified the whole. I then re-

ceived the full witness of the Spirit that the blood of Jesus Christ had cleansed me from all sin. I was emptied of self and filled with God."

In his Journal John Wesley tells of a mother in Israel who had been a joyful Christian for some years but who had been brought under condemnation by speaking angrily to her child. "Not long after," said she to Mr. Wesley, "Mr. Jones talked particularly about the wickedness of my heart. I went home in great trouble, which did not cease till one day, sitting in my house, I heard a voice say to my inmost soul: 'Be ye holy, for I am holy.' From that hour for a year and a quarter—though I never lost my peace—I did nothing but long and weep and pray for inward holiness. I was then sitting one day, August 23, 1744, about eight in the morning, musing and praying as usual, when I seemed to hear a loud voice saying at once to my heart and to my outward ears: 'This day shall salvation come to this house.' I ran upstairs, and presently the power of God came upon me so that I shook all over like a leaf. Then a voice said: 'This day is salvation come to this house.' At the instant I felt an entire change. I was full of love and full of God. I had the witness in myself that he had made an end of sin and taken my whole heart forever. From that moment I have never lost the witness, nor felt anything in my heart but pure love." Dr. Edgar M. Levy, a Baptist clergyman in Philadelphia, de-

cribes as follows the closing scenes of his struggle for a completer holiness: "I fell upon my knees and bowed my face to the floor. For a moment I felt that I was sinking in a great sea, and that all its waves were going over me, but they did not seem to be the waters of death. The Spirit of God whispered those precious words: 'But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' My faith laid hold of this wonderful truth. A strange peace entered my soul. I exclaimed within myself: 'I am free! My heart, my soul, my mind, my body, are washed in the blood of the Lamb.' It was all so strange, so new, so unlike anything I had ever experienced before, that I could not utter a word, and the only sentiment of my heart was: 'Lord, it is done! I am saved!' When the meeting was ended I repaired immediately to the parsonage. I experienced great physical weakness, like Jacob, who was never so weak as when he had just prevailed with the angel. I threw myself into a chair, and at once the baptism came. I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing

with such waves of love and rapture that I thought I should die from excess of life." Dr. Wilbur Fisk, the distinguished Methodist divine, sought and obtained full conformity to the will of God. The testimony of the Holy Spirit came with overwhelming power. "I sang, I shouted," he says, "and methinks the spectators must have thought me filled with new wine." This was at the camp meeting at Wellfleet, Massachusetts. In the large tent where Mr. Fisk received so great a blessing, there was then a most astonishing manifestation of the presence and power of the Spirit. The Rev. Timothy Merritt, who was present, said at the time: "I never saw the power of God so displayed on earth."

"I retired to my room," says Asahel Hussey, a Friend, "and there poured out my soul to God for deliverance. While thus engaged in prayer I felt a peculiar sensation come over my body, and the glory of the Lord filled my soul so that I shouted aloud, 'Glory to God,' until I was completely prostrated, and asked God to stay his hand. I felt the Spirit permeating my entire being, and that I was now fully crucified with Christ, cleansed from all sin, and dead indeed unto sin. The thought of sin pained my heart, and to yield to it I felt would be instant death. After recovering from my prostration I sat up to read my Bible, which was wonderfully illuminated. While reading a doubt was thrust into my mind as to whether this was truly

the baptism of the Holy Spirit or a delusion. This was soon overcome, and the glory of the Lord so filled me that I could not sleep that night. This thrilling emotion, which lasted for days, did subside, but the life and light, joy and peace have continued these seventeen years."

These instances of the Spirit's witness are certainly remarkable and interesting, but let no one be deceived into supposing that such wonderful experiences are necessary or possible in every case. People of less tropical natures may be very happy and contented with assurances of the Spirit's favor much less striking and picturesque. Let us be satisfied with the sort of emotional evidence the Lord may give us, being anxious only to be in perfect agreement with his will.

## CHAPTER VIII

### THE COMFORT OF THE HOLY SPIRIT

I will pray the Father, and he shall give you another Comforter, that he may be with you forever.—John 14. 16.

THE name “Paraclete,” used by Jesus to describe the coming Holy Spirit, is, of course, of much wider signification than the English word “Comforter,” by which it is translated, but that it is part of the loving office of the Holy Spirit to give aid and comfort to the believer in times when specially needed we may be assured. “Another” Comforter seems to imply that the Spirit was to continue the work of Jesus as a kind and loving Friend, faithful to instruct, strong to help, and filling the hearts of his own with joy and content by his presence. His abiding with us forever and his omnipresence make it better that the second Comforter should take the place of the first. “It is expedient for you that I go away; for if I go not away, the Comforter will not come.”

The Comforter has come!

Sing till the echoes fly above the vaulted sky,  
In strains of endless love, the song that ne’er  
shall die,

The Comforter has come!

How much this meant to the early Christian

Church appears on almost every page of its history. No trials or earthly losses, no stress of fierce persecution quenched the ardor of these early followers of Jesus. By the presence and help of their Paraclete they were more than conquerors. "So the church had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." It is the experience of many that often, especially in times when it seems particularly needed, the Holy Spirit manifests himself wonderfully, filling the soul with love, joy, peace, and content unspeakable. As the ocean tides rise and fill the bays and inlets along the shore, so from his unbounded fullness a wonderful spring-tide of glory comes rushing in until all our banks overflow. "Especially at times," says Spurgeon, "does the Holy Ghost take back the veil of heaven, and let the soul behold the glory of the upper world. Then it is that the saint can say: 'Oh, thou art a Comforter to me.'" These are memorable occasions, and are wonderfully inspiring and helpful. In the strength of such heavenly food one may go many days and endure much.

Samuel Rutherford, a Scottish minister of the seventeenth century, deprived of his ministerial office by the court on account of nonconformity to the acts of episcopacy, and exiled from his parish, thus describes in quaint language some of his richer experiences under these humiliating and trying

circumstances: "The King dineth with his prisoner, and his spikenard casteth a smell. He hath led me to such a pitch and degree of joyful communion with himself as I never knew before. When I look back at the things that are passed I find myself to have been a child at A, B, C, with Christ. Christ's love surroundeth and surchargeth me. I am burdened with it; but, oh, how sweet and lovely is that burden! I cannot keep it within me; I am so filled with his love that if his love were not in heaven, I should be unwilling to go thither. I wonder what he meaneth to put such a slave at the head of the table at his own elbow. A river of God's unseen joys hath flowed from bank to brae over my soul since I parted with you. I wish that I wanted part, so that you might have, that your soul might be sick of love for Christ. I never believed till now that there was so much to be found in Christ on this side of death and of heaven. Oh, the ravishments of heavenly joy that may be had here, in the small gleanings and comforts that fall from Christ! I will not smother nor conceal the kindness of my King Jesus. He hath broken in upon the poor prisoner's soul like the swelling of Jordan! I am bank and brim-ful; a great high springtide of the consolations of Christ hath overflowed me. They have sent me here to feast with my King. His spikenard casteth a sweet smell. The Bridegroom's love hath run away with my heart. Oh, love, love,

love! Oh, how sweet are my royal King's chains! I care not for fire or torture. How sweet were it to swim the salt sea for my new Lover, my second husband, my first Lord!"

William Reeves, for thirty-four years a class leader in England, had many gracious manifestations of the Holy Spirit, one of which he describes as follows: "My body being tossed with great pain so that I could not sleep all night, while I was meditating on the mercy of God and the love of Jesus, at midnight divine light rushed into my soul, and though it was all darkness without, glory be to God, it was all heavenly light within." He went on meditating about heaven, the glorious city, the New Jerusalem, and the Lamb in the midst of the throne, when he says: "This blessed part of the Word of God was by the Spirit spoken to my heart in a voice loud but sweet, 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.' In a moment my soul was so filled with that light and life, my peace and joy became so exceeding great, the blood of the atonement so sweet and precious, that it must have been a portion of heavenly joy poured into my soul. I could only find vent for my happiness by crying: 'Glory, glory, glory to God and the Lamb forever and forever!' Oh, this was a happy night of pain! I would not have been without it for all the sleep in the world."

In 1882 Bishop Foss, of the Methodist Episcopal Church, met with an accident that was followed by several weeks of severe illness, during which he had some delightful experiences of a spiritual sort, one of which is here given: "When after long confinement the fever smote me, and I thought it probable that the beginning of the end had come, I was taken 'up into a mountain apart,' and found my Tabor. A certain Wednesday was my diamond of days, and its splendor was followed by the serener glory of other days scarcely less memorable. I was filled and thrilled with an altogether indescribable sense of the absolute verity of the great Christian beliefs and of the magnificent privilege of having any place in the kingdom of God. It was superb to be, to do, to suffer anything to please him. The dying words of Dr. Roberts, the well-known Baltimore preacher, came often to my lips. When an anxious friend who feared he would quickly exhaust his failing strength said to him: 'Don't shout so. Whisper what you wish to say,' he answered: 'Let angels whisper; redeemed men must shout.' Many a time the walls of my chamber echoed those words in no whispered tones. And yet, my friends, know that my religious experience, while sometimes highly emotional, is rarely demonstrative."

"I have sometimes," says Carvosso, "had seasons of remarkable visitation from the presence

of the Lord. I well remember on one occasion, while paying a visit to my Camborne friends, I was one night in bed so filled, so overpowered with the glory of God that, had there been a thousand suns shining at noonday, the brightness of that divine glory would have eclipsed the whole. I was constrained to shout aloud for joy. It was the overwhelming power of saving grace. Some years before, perhaps not fewer than thirty, I was sealed by the Spirit in a similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road and under the canopy of heaven kneel down to pray. I had not long been engaged with God before I was so visited from above and overpowered by the divine glory that my shouting could be heard at a distance. It was a weight of glory that I seemed incapable of bearing in the body, and I therefore cried out, perhaps unwisely: 'Lord, stay thy hand!' In this glorious baptism, these words came to my heart with indescribable power: 'I have sealed thee unto the day of redemption.'" The Rev. David Brainerd, a missionary to the Indians in the eighteenth century, relates similar incidents of the Comforter's visits: "In the morning I felt my soul hungering and thirsting after righteousness. While I was looking on the elements of the Lord's Supper, and thinking that Jesus was now 'set forth crucified before me,' my soul was filled with light and love,

so that I was almost in an ecstasy. My body was so weak that I could scarcely stand. I felt at the same time an exceeding tenderness and most fervent love toward all mankind, so that my soul and all its powers seemed, as it were, to melt into softness and sweetness." On another occasion he exclaims: "Oh, the near access that God sometimes gives us in our addresses to him! This may well be termed 'appearing before God.' It is so, indeed, in the true spiritual sense, and in the sweetest sense. I think I have not had such power in intercession these many months, both for God's children, and for dead sinners, as I have had this evening." Again he says: "I arose and retired early for secret devotions; and in prayer God was pleased to pour such ineffable comforts into my soul that I could do nothing for some time but say over and over: 'O my sweet Saviour, whom have I in heaven but thee? And there is none upon earth that I desire beside thee.' If I had a thousand lives, my soul would gladly have laid them all down at once to have been with Christ. My soul never enjoyed so much of heaven before. It was the most refined and most spiritual season of communion with God I ever yet felt." Of one of the Tennants we read that, on one occasion, when he was engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and which augmented in intensity of effulgence as he prayed,

that at length he recoiled from the intolerable joy, and besought God to withhold from him any further manifestations of his glory, crying out: "Shall thy servant *see* thee and live?"

It is not to be understood that the comfort of the Holy Spirit is confined to these extraordinary manifestations; far from it. If there are occasional great tides, there are also quiet flowing streams of sweet content. If one heart is overfull with a joy almost intolerable, another can say, "My peace is as a river." The "communion of the Holy Spirit" is the heritage of all believers, but some are much more moved by spiritual impressions than are others. The illustrations that follow do not show the tumultuous and excessive joy of the preceding, but indicate no less wonderfully the power of the Comforter, in whose presence and by whose help we are kept in peace and quietness of soul in the most trying circumstances of life.

How the world wondered at the quiet self-possession of General Gordon leading his troops into the depths of Africa, into the regions swarming with fanatical enemies! There was plenty of natural courage in the hero, but there was more. The bishop of Newcastle put it well at Gordon's funeral. Said he: "There was each morning during his first journey in the Soudan one half hour when outside Charles George Gordon's tent there lay a handkerchief, and the whole camp knew the full signifi-

cance of the small token, and most religiously was it respected by all, whatever their color, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. Whatever it was, of life or death, it had to wait until the guardian signal was removed. Everyone knew that God and Gordon were alone in there together; that the servant prayed and communed and the Master heard and answered. Into the heart thus opened the presence of God came down. Into the life so offered the strength of God was poured. So that strange power was given to Gordon because his heart became the dwelling place of God." Take, again, the trying circumstances that gave birth to the beautiful hymn, by Mr. H. G. Spafford,

When peace like a river attendeth my way,

When sorrows like sea billows roll;

Whatever my lot, thou hast taught me to say,

It is well, it is well with my soul.

The author's wife and four of his children were on the ill-fated Ville de Havre. Mrs. Spafford got her children out on deck, and when told that the vessel would soon sink, she knelt down with her children gathered around her and asked the Father in heaven that, if it were possible, they might be saved, or be reconciled to die if that were his will. A few minutes later the ship went down and all the chil-

dren were lost. The mother was found floating on the water and was saved. Mr. Spafford, who was then in Chicago, hastened to meet his wife in England, and there Mr. Moody found both the sadly bereaved parents (when he came to comfort them) able to say: "It is well. The will of the Lord be done." Some time later Mr. Spafford wrote this hymn, "It is well with my soul," in commemoration of his children. It may be added that the children had all been converted before this fateful voyage. The support of the Comforter is presupposed in every part of this tragic story. The same sustaining presence and help in trial is a familiar incident in our daily lives. One lady was kept steady and resolute through years of nervous suffering by the promise impressed on her mind by the Spirit: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Another suffered from much gossip and unjust criticism. Often she asked guidance and help to pursue the right course. In the midst of a petition one day there came the message in a text which she hardly knew was in her memory at all: "Thou wilt keep them secretly in a pavilion from the strife of tongues." Instantly all anxiety ceased. The world might say what it would, falsely; in the secret of his presence she had sweet and perfect rest.

The lives of Christian people are full of similar incidents. Instead of being overcome by the dark and dreadful shadows that sweep across their pathway, they are more than conquerors; they even "rejoice alway and in everything give thanks," through the presence and help of Him who "giveth songs in the night."

## CHAPTER IX

### THE TEACHING AND THE LEADING OF THE HOLY SPIRIT

When he the Spirit of truth, is come, he will guide you into all truth.—John 16. 13.

So many fanatical people have claimed the authority of a divine revelation for their absurd views, and infallible spiritual direction for their erratic, unwise, and sometimes abominable practices, that the important truth of the Spirit's daily leading and instruction has been brought somewhat into disrepute. Men have claimed too much for divine illumination. The Holy Spirit makes no man infallible. Whatever the degree of heavenly illumination, an allowance must always be made for elements in human nature sure to bias the judgment more or less, though, of course, unconsciously in the thoroughly honest mind. In case of minds unevenly balanced this bias produces most serious errors. From time to time arise, in the name of the Holy Spirit, movements utterly whimsical, absurd, ridiculous, involving sometimes cruel injustice and oppression. Some of these movements are at this present time running their swift course, leaving behind a trail of scandal, ruin, and misery. We are all liable to err, even in our most honest endeavors

to follow the Spirit's leading and instruction. It is fortunate that infallibility of judgment is neither necessary nor required for practical guidance, else the greater part of poor humanity would be in a deplorable condition. Allowing, then, that the wisest and the best are liable to err in judgment, even under the instruction, leading, and inspiration of the Holy Spirit, and that whatever spiritual illumination one may have, he is also at the same time bound to exercise his own best sense and reason, the teaching and leading of the Spirit are among our most valuable and indispensable blessings. Can the Holy Spirit, on occasion, teach a poor, ignorant soul to read? The following two instances verge so upon the marvelous that if they were not so well attested, we should hesitate to present them.

President Finney gives an account of a woman who could not read a syllable before her conversion, but who, when she had learned to pray, asked Jesus to teach her to read his Word. According to her faith it was unto her. "Since then," said she, "I can read the Word of God for myself." Finney took pains to verify the facts in this case. John Jaeger, superintendent of the Mission of the Living Waters, in New York, was once a "drunken bum," an anarchist, and a thoroughly bad man all around, but the Lord saved him at the old Water Street Mission. Mr. Hadley thus tells how the

Lord taught him to read: "He did not know a word of English, and did not know how to read or write; but he came to the mission every night and heard the Scripture read there, and heard people testify to the power of God to cleanse them from every stain, and he longed to know for himself what the Bible said. He took the Book one day and got down on his knees and said: 'Dear Jesus, this is your Word, but I can't read it myself. I don't know how to read. I have to listen to what the others say; but I want to read this for myself, and I'm going to stay until you teach me to read your blessed Book.' And, reader, God did teach him to read that Book. This statement can be verified by John himself and by many others."

The power of the Holy Spirit to illuminate his own Holy Scriptures is so familiar as to need but a passing notice. "How often," exclaims Spurgeon, "we have found our utter inability to understand some part of divine truth; we asked some of God's people and they helped us a little, but, after all, we were not satisfied till we took it to the throne of heavenly grace and implored the teachings of the blessed Spirit; then how sweetly it was opened to us!" Of Christ's words he says: "Into their soul-fullness of meaning you cannot come until the Holy Ghost shall lead you into them."

In these days of rapid modifications of old views and beliefs it is not likely to be denied that the

Holy Spirit is forever leading his people on to larger, fuller, and more correct conceptions of divine truth. In some things, at least, the mind of the church moves forward very slowly, very reluctantly. It seems, for instance, impossible in these days of so great missionary activity that good and learned men once stoutly opposed this noblest of all the enterprises of the church. It seems just as impossible that ministers of God should ever have stood up conscientiously in defense of American slavery. Some things are passing now that generations to come will be astonished to know were once accepted by the church. While it is wisdom to be conservative, it is unwise indeed to blind our eyes to the light.

The guidance of the Holy Spirit in the numberless incidents of our daily lives, if it were fully told, would make a wonderful book. Such a book will never be written, for so many instances of the Spirit's leading are of so trifling and passing interest that no record is made. To suppose that the Holy Spirit is interested only in the larger and more important matters would be a great mistake; he is as ready to help in our small troubles as in our greatest needs. An acquaintance of the writer is accustomed to give Bible readings, in which he refers to a large number of passages from all parts of the Scriptures, turning to them and reading. This he does apparently without the

slightest hesitation, though many of the references occur to his mind on the spur of the moment. When asked the secret of this marvelous achievement he answered that he constantly relied on the Holy Spirit, saying inwardly many times, "Holy Spirit, show me, help me," and that the help of the Spirit never fails him. Instantly the help comes, he responds: "Thank you, Holy Spirit." Those who know him will readily believe he follows this method in all the affairs of life.

Sometimes in our perplexities the Spirit suggests something in his own Word for our guidance. When S. H. Hadley was considering his call to the Water Street Mission he and his wife spent many days in earnest prayer. Strangely both seemed to find the answer in the same passage of Scripture—Isa. 58. 3-12. If any man was ever divinely guided, judging by the results, Mr. Hadley was in this instance. Others have had divine leadings that seem akin to the marvelous. When the Rev. James Caughey was impressed with the thought that he should leave the pastorate to become an evangelist he was at first in great distress and gloom, through fear and hesitation. He thus describes the close of his soul-struggle: "This was on July 9, 1839. The same evening, about twilight, eternal glory be to God, when reading in a small room adjoining my study, a light, as I conceived, from heaven reached me. My soul was singularly calmed and warned by

a strange visitation. In a moment I recognized the change. The following, in substance, was spoken to my heart, but in a manner and with a rapidity I cannot possibly describe. Every ray of divine glory seemed to be a word that the eye of my soul could read, a sentence which my judgment could perceive and understand: 'These matters that trouble thee must be let entirely alone. The will of God is that thou shouldst visit Europe. He will be with thee there and give thee many seals to thy ministry. Make thy arrangements accordingly; and next Conference ask liberty from the proper authorities and it shall be granted thee. Visit Canada first; when this is done sail for England. God will be with thee there and thou shalt have no want in all thy journeyings, and thou shalt be brought back in safety again to America.'” All this was fulfilled, and many thousands were converted on his evangelistic tours. Whether the “light” or the “voice” were or were not supernatural, no one can for a moment doubt Caughey’s divine leading.

The teaching and the leading of the Holy Spirit are obtainable in all the commonest things of life; but if there is one need of divine guidance above another, it would seem to be in our efforts to lead others to Christ. One secret of Spurgeon’s wonderful success is told in these words of his: “I have constantly made it my prayer that I might be guided by the Spirit even in the smallest and least

important parts of the service, for you cannot tell but that the salvation of a soul may depend upon the reading of a hymn or upon the selection of a chapter. Two persons have joined our church and made a profession of being converted simply through my reading a hymn, 'Jesus, Lover of my soul.' They did not remember anything else in the hymn, but those words made such a deep impression on their minds that they could not help repeating them for days afterward. Now, I believe the Holy Spirit led me to read that hymn." The leading of the Spirit has been very marked in the history of missions. A brief reference to this is made in Chapter XIX.



## **PART SECOND**

### **THE HOLY SPIRIT'S COOPERATION WITH OUR EFFORTS FOR THE HIGHEST GOOD OF OTHERS**



## CHAPTER X

### THE HOLY SPIRIT IN PREACHING

And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power.—1 Cor. 2. 4.

OF those earlier preachers, the prophets, Peter says: "Men spake from God, being moved by the Holy Spirit." This description is not inept for the ministry of today at its best. The true preacher is "a man sent from God." "Necessity is upon me," says Paul, "for woe is unto me if I preach not the gospel." Whether for a lifework or for a special occasion God's chosen prophets are impelled by a like "necessity." Woe to them if they refuse, delay, or falter, or if they confer with flesh and blood, or seek to please men, or vary the message in any respect from the will of him who sends them! But if any man is God's true mouthpiece, as was Peter on the day of Pentecost, or Paul before Felix, then will the Holy Spirit be with him in power. Men may be naturally eloquent, or in public utterance halting and feeble, but there will be with the eloquent a forcefulness beyond human ability, and with him of broken and feeble utterance effects oft-times most astonishing. Under the preaching of Matthew Simpson men almost lost control of them-

selves, but there was more than natural or acquired eloquence in his preaching. He himself says of his preaching: "I did not try to make sermons. I felt that I must at the peril of my soul persuade men to come to Christ, and get believers advanced in holiness. For this I thought and studied and wept and fasted and prayed. I looked for immediate results in every effort." This pulpit prince sought the Spirit's help and was not disappointed. God was with him in power, and results appeared. So, also, it was with another who preached so poorly that he himself was mortally ashamed of his effort, and hastened away not wishing to look any man in the face. Great was his astonishment to hear afterward that several souls had been led to Christ, and a good work of revival started through his labors that day.

How shall a pastor absorbed in parish cares, and participating constantly in the whirl of social life, bring a Spirit-inspired message two or three times each week, years in succession, to the same congregation? Seeing there are pastors who do thus preach, we cannot deny its possibility, but at the same time cannot help feeling that it is a problem that has its difficulties. But whatever the difficulties, they must be overcome. At whatever cost, the minister must appear before his people as a man sent from God, and speak as moved by the Holy Spirit. No social popularity, no intellectual gifts,

however much admired, no administrative success, no pastoral diligence, will suffice for him. If he stand not before his people with a seer's vision, a prophet's boldness, and with an unction of the Holy Spirit, he falls below his high calling. "The Holy Spirit," says Spurgeon, "must rest upon your preachers. Let them have all the learning of the wisest men, and all the eloquence of such men as Demosthenes and Cicero, still the word cannot be blessed to you, unless, first of all, the Spirit of God hath guided the minister's mind in the selection of his subject and in the discussion of it." Of the Holy Spirit's power when resting on the preacher he says: "Our words are now full of life and flame. They are borne by the breath of the Spirit, and they fall like fire-flakes, and set the souls of men blazing with desire after God." "Come on us now, O rushing mighty Wind and Tongue of fire, for the world hath great need!"

In the preaching of Jonathan Edwards there was little eloquence, as that term is popularly understood. His voice was low, his manner quiet, his gestures few, and he was accustomed to lean on one arm with his eyes fastened upon some distant point in the meetinghouse. It is not to be denied, however, that there were certain personal qualities that contributed to make him a remarkably forceful preacher. But in addition to these personal elements of power was the anointing of the Holy

Spirit. Those familiar with the character and spiritual habits of this man of God will have no doubt on that point. One Sunday morning, in July, 1741, Edwards went to preach to a congregation in the little village of Enfield, Connecticut. The congregation had assembled in its usual mood, with no special interest or expectation. They found, however, that the man in the pulpit had a message for them straight from God. The effect of the sermon was tremendous. The subject was "Sinners in the Hands of an Angry God," from the text, "Their foot shall slide in due time." Powerful conviction ran through the entire congregation. Sinners trembled and cried out with loud cries and uncontrollable weeping, so that the preacher had to bid them be quiet, that he might be heard. This was not the first nor the last time the same effects appeared under the preaching of Mr. Edwards. Fifty years later than Edwards a plain, unlearned man itinerated among the new settlements of Canada, preaching almost daily, and with a power seldom equaled in the history of the Christian ministry. This was Calvin Wooster, of whom one of his successors writes: "Such was the holy fervor of his soul, his deep devotion to God, his burning love for the souls of his fellow-men that he was the happy instrument of kindling up such fire in the hearts of the people wherever he went, particularly in upper Canada, that all the waters of strife and opposition have

not been able to quench it. The grace of God wrought mightily in him. "Oh, what awful sensations ran through the assembly while Calvin Wooster, and others of like spirit, were announcing the last judgments of God against impenitent sinners in such pointed language as made the ear to tingle and the heart to palpitate!" Such was the unction of his spirit, and the bold power of his appeals to the wicked, that few of them could stand before him; they would either rush out of the house or fall to the floor under his word. Where did this plain man get this astonishing power? Something may be credited to the belief in the dread realities of God's judgments, common in those days. There was something to appeal to. Something may be credited to unusual personal qualities; but after all, more than all, it was the presence and power of the Holy Spirit. So Wooster believed, and day and night called upon God for the anointing of power. Often at midnight he would rise up and call upon his God, while the inmates of the house where he made his temporary abode were awed by the solemn voice of the suppliant, ascending in the silence. He was mighty in faith, and his prayers seemed to enter heaven directly, and to prevail with God.

At the General Conference of the Methodist Episcopal Church in 1808, a man from the West was invited to preach. The Rev. Nathan Bangs, who was

present, thus describes the event: "The Light Street Church was filled to overflowing. I saw the preacher of the morning enter the pulpit, sunburned and dressed in very ordinary clothes, with a red flannel shirt, which showed a large space between his vest and his small clothes. He appeared more like a poor backwoodsman than like a minister of the gospel. I felt mortified that such a looking man should have been appointed to preach on such an imposing occasion. As he advanced in his discourse a mysterious magnetism seemed to emanate from him to all parts of the house. He was absorbed in the interest of his subject. His voice rose gradually till it sounded like a trumpet. At a climacteric passage the effect was overwhelming. It thrilled through the assembly like an electric shock. The house rang with irrepressible responses; many hearers fell prostrate to the floor. An athletic man sitting by my side fell as if shot by a cannon ball. I felt my own heart melting, and feared that I also would fall from my seat. Such an astonishing effect, so sudden and overpowering, I seldom or never saw before." This was William McKendree, afterward bishop; a humble, simple-hearted, devout soul, who was always careful to make sure that the Holy Spirit of God should supplement in his preaching whatever of natural or acquired ability he might have had.

The year that Dr. Spring, of New York, took his

second degree at Yale, the Rev. Dr. M. Mason preached his great sermon on the text, "To the poor the gospel is preached." "As I led the choir," says Dr. Spring, "I sat immediately opposite the preacher. Never did I hear such a sermon. I could not refrain from weeping. Hundreds wept. Dr. Dwight wept, Dr. Backus wept like a child, Senators wept. When I left the church I could think of nothing but the gospel. I crossed the green exclaiming, 'The gospel! the gospel!' I entered the little parlor where my wife was, exclaiming: 'The gospel! the gospel!' I thought, I prayed, I resolved that if the providence of God should prepare the way to become a preacher of the gospel, my purpose was found." The unction of the Holy Spirit rests not only on men of intellectual force like Mason, or on men of native eloquence like McKendree, but on men of the most ordinary ability. Billy Hibbard, a Methodist itinerant in the early part of the last century, who had often been almost discouraged at the beginning of his ministry by his "weakness," relates an incident that helped him not a little: "At the prayer meeting in the evening it was proposed to have a local preacher deliver us a sermon. He was a stranger to me, and as he appeared to be a solemn, gracious, good man, I was much pleased with the hope of a good time; but when he commenced his discourse I perceived that he was a weak brother. As he progressed I was confirmed

that he was very weak, and before he was done I concluded that he was weaker than I was. 'Surely,' I thought, 'if I were as weak as he was, I would never attempt to preach again.' Well, our meeting closed, and I went to my lodgings with a sad heart to think no good was done that night. But next morning, to my surprise, I heard that five persons who heard our weak brother the night before were converted! I said nothing, but hid my face in my hands and thought truly these are thy marvelous works, O Lord! Thou dost make use of things that are not to bring to naught the things that are!" A somewhat similar instance is given by Dr. W. W. Case, in the Epworth Herald: "One of the most effective sermons I ever heard was preached nearly thirty-five years ago by Pastor A. S. Newman, of the Jamestown Swedish Mission. The last day of the camp meeting had come, and there had been no conversions and very little religious interest manifested. The preachers were quite disappointed and much discouraged. Who should preach the closing sermon in the evening? No one cared to preach the funeral sermon over a dead meeting. It was suggested that the Swede brother might do for that service as there was not much at stake. He consented. For hours he wrestled with God in a retired place in the forest, and when he came to the platform to preach his face shone as I fancy the face of Stephen did. In the preachers' tent in the

rear of the stand the ministers were resting and listening to the sermon. Not more than fifteen minutes elapsed when there began to be heard a rattling among the dry bones. The preachers slid out of their retreat and took seats on the platform. The saved throughout the congregation began to shout aloud the praises of God. Sinners were heard crying out for mercy. At the end of twenty-five minutes Brother Newman stopped preaching, and on the invitation of the Rev. George W. Gray scores of people rushed to the altar and cried for mercy. The meeting continued with unabated interest until sunrise the next day. It was estimated that between fifty and one hundred were converted that night."

Of Evan Roberts, the leading instrument in God's hand in the recent great revival in Wales, one writer says: "He has only an ordinary education, has not a melodious voice, has but few strains of oratory, and is far from aiming at any great sensation." Yet under his leading Wales was stirred religiously as, perhaps, never before in its history. Another writer says: "He exerted a strange influence from the start; how, no one seems to know. His preaching, if preaching it may be called, is not remarkable. He is neither learned nor eloquent. He is the essence of modesty and humility. He has not the shadow of sanctimoniousness, nor does he possess any of the claptrap method sometimes

found in professional evangelists. No sooner does he enter a church or begin to speak and sing than the largest audiences become electrified and filled with the Spirit of God. Conversions take place by the score wherever he appears." Another asks: "What is the secret of the spell he wields over that audience? Is it learning, or eloquence, or even the proverbial Welsh 'hwyl'? Nothing of the kind. The secret of his power is that he is full of faith and love and zeal and the Holy Ghost. He has been 'baptized,' and is 'possessed.' Of this there is no doubt." President Finney tells of a minister exceedingly deficient in homiletical ability but whose preaching was remarkably successful. "He preached," says Mr. Finney, "with great earnestness, but there was often no connection in what he said, and very little relation to the text. He would take a text, and after making a few remarks upon it, or perhaps none at all, some other text would be suggested to him, upon which he would make some pertinent and striking remarks, and then another text; thus his sermons were made up of pithy and striking remarks upon a great number of texts as they arose in his mind. I only heard him preach occasionally, and when I first did so I was pained, thinking that such was the rambling nature of his preaching that it would not take effect. However, I found I was mistaken. I found that, notwithstanding the rambling nature of his preaching, his

great earnestness and unction fastened the truth on the hearts of his hearers. I think I never heard him preach without finding that some persons were deeply convicted by what he said." This "rambling" preacher had a revival fourteen winters in succession.

That the preparation of the preacher's heart is no less important than the preparation of his mind is well illustrated in the following incident, contributed to the Epworth Herald by the Rev. R. W. Bland: "When I had preached but a short time, and had prepared only two or three sermons, I was invited by the presiding elder to preach at a camp meeting at Plano, California. I arrived Saturday afternoon and was asked to preach that evening. I had two sermons with which I was very familiar. I selected the one I deemed the most adapted to a camp meeting service. At that time I was unduly emphasizing the intellectual condition of preaching, and was almost totally ignorant of the work of the Spirit. My sermon was without result, and, chagrined and humiliated, I gave myself up to prayer and consecration. I repeatedly gave up all to God, and before I retired for the night a great peace came into my soul. I was all melted down with the love of Christ. My whole being was pervaded with a sense of submission and rest, and a wonderful lightness and calmness so filled me that I retired to sleep like a young child reposing on

its mother's bosom. The next night, to my surprise, I was asked to preach again. My remaining sermon was poorly adapted to save souls, but I was so filled with the baptism of the night before that a strange power rested on the audience. Twenty persons came to the altar and were joyfully converted."

## CHAPTER XI

### THE HOLY SPIRIT IN PRAYER

I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication.—Zech. 12. 10.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Rom. 8. 26, 27.

IN Part Third we shall study prayer as a means—one of the most important—of securing the Holy Spirit's work; in this chapter we consider merely what wonderful efficiency in prayer is sometimes conferred by the Holy Spirit's assistance. Without entering deeply into the philosophy of prayer, it suffices to say that it is a method of coöperating with the divine power, to which the Scriptures specifically direct us, and which has received the approval of God in instances without number, often in most remarkable ways. If we wish to save men, it is as sensible and as necessary to pray for them as it is to preach to them. Both are simply methods of coöperating with the Holy Spirit; and, moreover, we need his help in our praying as much as we do

in our preaching. In fact, we must have his help in everything if we are to be made of the greatest possible use. There seems to be as much difference in men's natural gifts for prayer as in their natural ability to preach. The Holy Spirit helpeth us all in our human infirmities, but even so, there will be a difference in the result. Even with the Spirit's help some will show more remarkable power in prayer than others, the natural ability revealing itself just as it does among preachers. But everyone, whatever his gifts, will be more prevalent at the throne of grace as he learns to pray in the Spirit, following unhesitatingly the lead of the Spirit as he directs what to pray for, how to pray, and how best to secure the result prayed for. Dr. C. L. Goodell, whose wonderful success in the pastorate will be referred to later, said recently at Northfield that it was nine years after he began to preach before he learned how to pray. Another says that it was not till well on in middle life that he really knew what it was to pray. It is almost certain that the majority of Christian people know very little about praying in the Spirit. Occasionally there is found someone who seems to be specially anointed by the Holy Spirit to make intercession for his fellow-men. Such a man was Father Nash, with whom Mr. Finney came in contact while holding revival meetings in various towns in New York. Father Nash was a feeble, sickly man, but he had

such power at the throne of grace as the world has seldom known. He had lists of places and of people for which he made almost constant supplication, and the results were astonishing. After his death it was found that he had recorded in his memorandum that he had prayed the prayer of faith for this or that locality, and expected God was about to pour out his Spirit there. On investigation it was found that these faith-claimed revivals invariably occurred. "I have known that man," says Mr. Finney, "to go to bed absolutely sick for weakness under the pressure. And I have known him to pray as if he would do violence to heaven, and have then seen the blessing come as plainly in answer to his prayer as if it had been revealed, so that no person would doubt it any more than if God had spoken from heaven. Blessed man! He was the reproach of the ungodly and of carnal, unbelieving professors, but he was the favorite of heaven and a prevailing prince in prayer." On the Rev. William Bramwell the spirit of grace and of supplication was also poured in a most remarkable manner. Nothing seemed impossible to Bramwell's faith. He dared to ask great things of God, and dared to believe they would be granted. Bramwell once found a friend in distress on account of a great depression in his trade. "Thomas," said Bramwell, "let us pray." "We knelt down," says the merchant, "and he prayed with such holy fer-

vency, and with such expressions of confidence in God, as I shall not soon forget. He spoke in faith, as if it had been actually revealed to him that help was at hand." Help was at hand. Within fifteen minutes a man who had never traded with our merchant came and bought all the goods he had on hand. A bill was brought into the House of Commons to abridge the religious liberties of the dissenters. One Lord's Day, a large congregation being present, Bramwell got into an agony of prayer over this matter. After wrestling for some time he said: "Lord, thou hast told me this bill shall never pass into a law. It is out of the power of any man or any set of men to bring it to pass." Several of his congregation thought he was going too far, but in about a week the bill was quashed. On one of Bramwell's charges the prayer meetings were generally held in private houses, and he often detained the people at the close of the meetings to pray for different persons by name, especially for those seeking Christ. The account of one of these occasions says that while Mr. Bramwell was agonizing in prayer a powerful effusion of the Spirit descended upon the people as though a flash of lightning had darted into the room. All present were deeply affected, and one under deep conviction was given a clear assurance of pardon. Of this mighty man of prayer Mr. John Clark writes: "How often have we heard him as in an agony wrestle with God for

the distressed! At such seasons his countenance shone as with a heavenly radiance, his eyes have sparkled like flames of fire, his whole frame was full of animation, and I have heard him say he felt as though he could lift up 'all the apostate race of man.' I shall always remember the first renewal of our covenant at which Mr. Bramwell presided. After the excellent terms of our renewal had been read Mr. Henry Langdon, of Sheffield, spoke to the congregation and prayed. Several others joined in like exercises. After all Mr. Bramwell engaged in prayer, when he appeared to lay such hold on the Almighty as to prevail with him for a blessing. The glory of God descended on all the society present in such a powerful manner as I never before experienced. Many were so affected that at the conclusion of the service they could not come down the gallery stairs without assistance. That was the beginning of good days at Nottingham."

Of the Rev. William Clowes, one of the founders of the Primitive Methodist Church, the Rev. George Lamb writes as follows: "Mr. Clowes was very remarkable for his power in prayer. He abounded largely in the 'grace of supplications.' It has never fallen to my lot to experience such baptisms as I never failed to feel while kneeling with him before the mercy seat. Perhaps it will be seen in the light of eternity that much of the success that has crowned the labors of the connection was vouch-

safed in answer to his fervent and effectual prayers. The results of the midnight devotions which he rendered to God, and of his wrestlings till the breaking of the day, when, as a prince he had power with God and prevailed, are yet to be revealed. Streaming eyes, broken hearts, cries for mercy, and joyful deliverances were the ordinary effects produced when he drew nigh to God in public prayer. I was present at a love feast conducted by him and his friend, the Rev. I. Holliday, in Mill Street Chapel, Hull, at the conclusion of which about forty souls were professedly converted to God. Wherever he went the work of God broke out in power, sinners were converted, believers were sanctified, and classes were organized."

The Rev. John Oxtoby, who lived in England in the early part of the nineteenth century, was remarkable for his power in prayer. The Holy Spirit had made some men to be mighty preachers; he made John Oxtoby a mighty man to pray. His colleague on Halifax Circuit said that Oxtoby generally spent six hours each day on his knees. On special occasions he was known to devote whole days and nights to prayer. In the public services of the sanctuary his power to prevail with God was very remarkable; whole assemblies were moved as the trees of a forest are swayed by a strong wind, and multitudes were brought under conviction through the public prayers of this Spirit-baptized

man. When assisting in the work at Burlington Quay he made his home with a Mr. Stephenson, who had a ship at sea from which he had not heard tidings for a long time, and was all the more anxious for the safety of the ship as he had a son on board. Oxtoby took the case to God, and soon had the assurance given him that both ship and son would return in safety. Mr. Stephenson and his family were incredulous, but "Praying Johnny," as he was called, remained confident, and assured them that the Lord had shown him the ship while at prayer. After many days the ship came to port. Oxtoby was sent for and asked if he would know the ship if he should see her. "I should," he replied. "God so clearly revealed her to me in prayer that I could distinguish her among a hundred." They went down to the wharf and looked at the bay full of vessels of every sort. At once Oxtoby exclaimed, pointing to a vessel: "That's the ship which God showed me while at prayer. I knew she would come home safely and that I should see her." It was, indeed, the long lost ship.

Dr. C. W. Cushing gives, in *Zion's Herald*, the following account of a woman who was accustomed to pray mightily in the spirit. What the church owes to saintly women with the like spiritual gift can never be told: "In 1862, when pastor of State Street Church in Troy, New York, there was in my church a very quiet, unimposing woman, a Sister

Davis, who had much of this same power in prayer. Whenever any obstacle was encountered, any difficulty to be overcome, all eyes were turned to Sister Davis, and everybody wanted her to pray. And this was not strange, for usually her prayer would clear the sky of every cloud and bring all into harmony. Even irreligious men who were not members of the church, after every other experiment had been tried, would turn to Sister Davis for help. And it was well; for it was marvelous to see how, oftentimes, the faith in these prayers would work out the desired result. And I am led to ask if this element of power has been lost to the church." To the Rev. Alfred Cookman was given not only the baptism of the Holy Spirit in preaching the word but the spirit of grace and supplication in a remarkable degree. "I knew him," writes his wife, "when in Wilmington and other places, during a season of religious awakening, to stay up until near daybreak alone in his study, pleading with God for the conversion of his people; and when I have gone to him in the night and entreated him to rest he has said he could not, so great was his burden for souls. He believed in intercessory prayer, and often remarked: 'Jesus spent whole nights in prayer.'" A striking instance of his remarkable power in prayer occurred at Vineland Camp Ground, where Dr. and Mrs. Palmer were holding a meeting. Mr. Cookman led in prayer. Few who

were present could ever forget the wonderful access to God which characterized that season of prayer. The Rev. Mr. Inskip, who was present, says: "A halo of glory was around him. He rose from his knees with his hands heavenward, his eyes closed, and the influence that was felt all over the ground told of his intimate relations with God." Another said that after Mr. Cookman had stretched his hands upward as high as he could, and seemed to grasp the blessings asked for, he immediately fell back upon his knees and thanked God for granting his requests. The effect of this powerful intercession was felt by people all over the camp ground as well as by those present at the meeting.

## CHAPTER XII

### THE HOLY SPIRIT IN CHRISTIAN TESTIMONY

Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses unto the uttermost part of the earth.—Acts 1. 8.

With great power gave the apostles their witness of the resurrection of the Lord Jesus.—Acts 4. 33.

EACH disciple is to give testimony for Jesus Christ and his gospel, publicly and privately, wherever and whenever such testimony is likely to be of use. Much depends on the spirit and manner in which this testimony is given. Given in a lifeless, formal manner, or with an inconsistent life behind it, the effect is quite other than what it should be; but if the witnesses are under the baptism of the Spirit, their testimony is given with great assurance and convincing power. “And they were all filled with the Holy Spirit, and they spake the word of God with boldness.” Naturally, the effect of one’s testimony is heightened if the heart be full of a recent experience. Hence the value of the young convert’s testimony, or that of one just come from some mount of transfiguration, or out of some recent victory won by the Spirit’s help. Of the powerful meetings held at the Water Street Mission, where so many thousands have sought and

found Christ, Superintendent S. H. Hadley writes as follows: "The greatest strength of our meetings is the testimony of the young converts. It is recognized as the drawing power to cause men to take courage and turn away from their drunken lives and trust Jesus. This dear name, Jesus, is the Alpha and the Omega of our gospel. 'He that hath the Son hath life.' So the Son, whose loving presence is ever felt and seen in our meetings, is our Ideal; and as he is continually spoken of and held up to the sinner's gaze, the Holy Spirit reveals him to men, and the simplest can understand and accept the Friend of sinners. The meetings are invariably led by the converts. There are not enough nights in the week for those of our converts to lead who are fully able to take charge of the service. I am praying now that some other place may be opened soon that I may have more room for grand, redeemed drunkards to be free to work for God." Would that all our churches were as full to overflowing with Spirit-baptized lay workers!

During the Finney revival at De Kalb, New York, a Presbyterian elder from Ogdensburg came into a wonderful experience of transforming love as he was about to sit down to dinner. "In the afternoon," says Mr. Finney, "the people had assembled for worship and I was standing in the pulpit reading a hymn. The doors and windows were open and I heard somebody approaching the house

and talking very loud. Directly two men came in. Elder B. I knew, the other man [the elder from Ogdensburg] was a stranger. As soon as he came in at the door he lifted his eyes to me, came straight into the desk, and took me in his arms. 'God bless you!' said he, 'God bless you!' He then began and told me and the congregation what the Lord had just done for his soul. His countenance was all aglow, and he was so changed in appearance that those who knew him were perfectly astonished. His son, who had not known of this change in his father, when he saw and heard him, rose up and was hastening out of the church. His father cried out: 'Do not leave the house, my son, for I never loved you before.' He went on to speak, and the power with which he spoke was perfectly astonishing. The people melted down on every side, and his son broke down almost immediately."

In Revival Miscellanies the story is told of a revival started by the testimony and exhortations of a convert. A man riding through a section of this country still covered by the primeval forests came to a settlement and found the people gathered to listen to a minister, who was proclaiming the gospel of Jesus. The man, who was on horseback, drew near to listen. What he heard made no impression at the time and he rode on without alighting. As he proceeded through the forest the words of the preacher followed him. He began to see his need

of Christ, and the more he thought about it the more profoundly was he convicted. At length he yielded to the Spirit and was most happily converted. He went on his way rejoicing, and, coming to a certain town notorious for its wickedness, he began to proclaim what great things God had done for his soul. At first the people were astounded and, considering him insane, were about to confine him. With heaven beaming in his countenance he insisted that he had never been in the right exercise of his reason till a few hours before, and that now he was in his right mind and very happy in God. He then related the circumstances of his conversion, and exhorted them to flee from the wrath to come. The power of God attended his testimony and exhortation, and many gave heed to the things spoken by the stranger. A revival broke out from that day, and a great number of people were the saved of the Lord. A modern instance of the same tenor occurred at the recent Torrey-Alexander meetings in London, England. Mr. Quentin Ashlyn was a well-known concert hall entertainer of London. He attended a meeting at the Albert Hall, and was brought under conviction, but did not make a definite decision. Two days later, after reading Dr. Torrey's sermon on "Hell," he accepted Christ. He went at once to the management of the concert hall where he was appearing, told them of his conversion, and refused to appear on the pro-

gram. They declared that if he would appear, they would allow him to tell from the stage the story of his conversion. He consented, and when his turn came he said to the audience, in part: "I have been converted to God through the agency of the Torrey-Alexander mission at the Royal Albert Hall. I feel that my life must be spent not in amusing people but in the service of the Saviour who died for me. I cannot go on playing the fool before men and women, knowing that many of them are going to eternal destruction." "The manager of the hall," says Mr. Alexander, who gives the account, "was so impressed by his stand that he gave him the hall free of charge the next Sunday afternoon and evening, when Mr. Ashlyn told in detail the story of his transformation. To audiences that packed the hall to its utmost capacity he declared that before his conversion he had been "the most miserable man in London, . . . but that since his conversion his heart had been filled to overflowing with the peace that passeth all understanding.' Nearly thirty persons accepted Christ at the afternoon and evening meetings, and Mr. Ashlyn has been preaching the gospel both at the concert hall and elsewhere almost every night since."

Even a child's testimony may be made of wonderful use through the Holy Spirit. During a revival service a little girl about eight years of age went to the altar. In a few moments she arose and said:

“God has forgiven me,” and with a light step and a shining face she went down the aisle to where her family physician sat. “Don’t touch me, don’t speak to me,” he said, “I will go without,” and, rising, he hurried to the altar. She went from one to another in the congregation until seven persons had that evening given themselves to Christ as the result of her testimony. Dr. Francis E. Clark says: “The revival in Wales, the most wonderful and powerful revelation of the power of the Spirit of God which modern times has seen, began in a Christian Endeavor meeting. A girl of fourteen years of age, moved by the Holy Spirit, exclaimed: ‘Oh, I love Jesus with all my heart!’ With beaming face and thrilling voice she made this confession.” “After this,” says W. T. Stead, “spiritual history was made rapidly at the Christian Endeavor meetings.”

Not in public, in meetings only, but in private as well should the Christian bear his testimony. Some of the most powerful witnessing for Christ has been before an audience of one. A young man whose soul was filled with zeal for the salvation of others entered into conversation with one whose boast was that he had no belief whatever in God. For an hour and a half the interview went on, every argument of the Christian being met with scornful objections by the infidel. At length the Christian said: “I may not be able to convince you, but one thing I must tell you, I have a peace which is most precious

and a joy that is indescribable." "Well," answered the other, "if you have that, you are a lucky fellow. Hundreds are looking for that but never find it in this world." Then his friend told him from his own experience the sweet, simple story of pardon and peace through faith in Jesus, and where argument had failed, testimony out of a sincere heart conquered. The infidel was melted down, acknowledged his error, and before they separated sought and found the joy of the Lord for himself. Moreover, the Holy Spirit often makes most effective use of testimony for Christ where not a word is spoken, action under some circumstances being much more potential than words. The Rev. J. A. James, of Birmingham, England, says in one of his lectures: "If the present lecturer has the right to consider himself a real Christian, if he has been of service to any of his fellow-creatures and has attained to any usefulness in the Church of Christ, he owes it to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart, for, though I had been religiously educated, I had restrained prayer and cast off the fear of God. My conversion to God soon followed and soon afterward my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since

then, with all its multitudinous events, but that little chamber, that humble couch, that praying youth are still present to my imagination, and will never be forgotten, even amid the splendor of heaven and through the ages of eternity."

## CHAPTER XIII

### THE HOLY SPIRIT IN CHRISTIAN SONG

Yea, they shall sing of the ways of Jehovah.—Psa. 138. 5.

THERE is wonderful power in music. United to stirring sentiment, it moves the human soul as nothing else can. Sweet melodies and harmonies, and the rhythmic movement of psalms and hymns and sacred songs, all penetrated by the Holy Spirit, sung in the spirit by spiritual men and women, make up one of the master forces of Christianity. In the early days of Methodism in this country nothing attracted and moved the people more than the hearty, joyous singing of the itinerants and their converts. Today each evangelist must be accompanied by his song leader; and it is hard to say, at times, which has greater effect, the preacher or the gospel singer, the singing of Mr. Sankey or the preaching of Mr. Moody, the song service of Mr. Alexander or the sermons of Dr. Torrey. It is impossible in one chapter to do justice to a subject to which volumes might well be devoted. The few instances given could be multiplied over and over.

The songs that godly mothers sing linger long in the memory of their children, and often suffice to call back the wandering to holier thoughts and better lives.

A Scottish mother used to sing "Jerusalem, my happy home," until her boy learned the words by heart when he was quite young. The mother died while he was yet young, and he became a wanderer. He came to this country, fell in with bad companions, and, after years of "feeding on husks," he was at length carried into a hospital to die. He was a stranger and would give no account of himself until one day when he heard the nurse humming, very low, "Jerusalem, my happy home." Instantly his eyes filled with tears, and he said: "Please sing the whole of that hymn to me; it was the one my mother sang so often when I was a child." His request was complied with, and with the singing of the hymn his mother used to sing, there came back to him all her kind teachings and her prayers in his behalf. His heart was melted. He sent for a clergyman, asked him to pray for him, and gave his heart to God. A young man left his home in the country and came to take a position in the city. Like many others he drifted into bad company, and was getting farther and farther away from the wholesome teachings of his early home. One night he was on the way to a saloon to meet some young men by appointment. As he passed along the street he heard a woman singing her child to sleep. He stopped a moment to listen and the words of his mother's hymn, "Abide with me! Fast falls the eventide," fell on his ears. Instantly her sweet face

came before him as he saw it when she stood in the doorway looking after him as his father was driving him down to the station. "God help me, for Christ's sake!" he cried from the depths of his soul. He turned back, and instead of going to the saloon he went into the young men's meeting, as his mother had urged him to do, and then and there resolved with God's help to follow his mother's teachings, and to be what she had long been praying that he might be. Not less effectively does the Spirit use at times the songs learned in the Sunday school, even when long years of forgetfulness have intervened. Two men sat at a card table. They were gamblers. They had drifted about the world until they had reached China. The older man was shuffling the cards; meanwhile the other leaned back in his chair and sang softly to himself:

One sweetly solemn thought comes to me o'er and o'er,  
I am nearer my home today than I have been before.

"Do you know what you are singing?" asked the man with the cards.

"No, what was it?" responded the other.

"Well, no matter," said the older man, throwing down the cards, "I've played my last game."

By the grace of God the long-forgotten hymn they had both sung in Sunday school, in earlier and more innocent days, brought home to them with power teachings they had long neglected, and even-

tually brought them to Christ, the older man becoming an earnest Christian worker.

At the siege of Sebastopol, Duncan Matheson, a Bible reader to the soldiers, was returning one night to his lodgings in an old stable. Sickened by the sights he had seen, and depressed by the thought that the siege was likely to last yet months longer, he trudged along in the deep mud to his miserable lodgings. Happening to look up, he saw the stars shining calmly in the clear sky. Weariness gave place to the thought that in heaven there is rest, and he began to sing aloud the old hymn:

How bright those glorious spirits shine!  
Whence all their bright array?

The next day as Matheson went his rounds, he came across an old soldier, whose clothing was in rags and his shoes so worn that they did not keep his feet from the mud. He seemed peculiarly in need of a word of good cheer and the Bible reader stopped and drew him into conversation. "I am not what I was yesterday," said the man. "Last night I was tired of life and of this blundering siege. I took my musket and went down yonder, determined to blow out my brains. As I got around that hillock I heard someone singing, 'How bright those glorious spirits shine!' It recalled to me the Sabbath school where I used to sing it, and the religious truths I heard there. I felt ashamed of be-

ing such a coward. I said to myself: 'Here's a comrade as bad off as myself but he is not a coward. He is bearing it.' I felt that he had something I did not possess that enabled him to accept with cheerfulness our hard lot. Today I am seeking that thing that made him so happy." It was with great satisfaction that Matheson told him who the singer was and how the secret of peace might be found.

Mrs. M. A. Holt relates the story of a little child's song that turned homeward the steps of a discouraged prodigal. A little girl stood by the open window of a large tenement house in the city. She was a poor child who had been induced by a Christian worker to attend a Sunday school, where she had learned to sing the songs of the gospel. It was snatches of these songs she was singing, as she stood by the open window, in a sweet and musical voice. She sang:

Have you trials and temptations?

Is there trouble anywhere?

You should never be discouraged;

Take it to the Lord in prayer.

A pale, weary-looking woman was passing, and as she heard these beautiful words she almost stopped in her walk and listened. Tears came into her eyes as she slowly walked along.

In his arms he'll take and bear thee,

sang the little singer. The heart of the woman was deeply touched. Sweet memories came back of the dear old days when she had loved the Saviour, ere the cares of the world grew so bitter and oppressive. She had since drifted far away from him and his gracious help, and for many a long and lonely year she had borne her heavy burden alone. Did she ever need him more than now? She resolved to go to him again, and seek pardon and help. The song had turned the steps of a prodigal back to her Father's house.

The Christian Observer, San Antonio, Texas, tells of a hymn that closed a saloon. A lady moved into a house adjoining a saloon and owned by the saloonkeeper. Here a dear child was taken away by death. The saloonkeeper manifested much sympathy, but the next Saturday night a number of rough drinking men gathered in his saloon and were making merry with violin music. The sound of their revelry jarred upon the feelings of the bereaved and lonely-hearted mother, and she went to her organ, and began to play and sing:

Jesus, Lover of my soul,  
 Let me to thy bosom fly,  
 While the nearer waters roll,  
 While the tempest still is high!  
 Hide me, O my Saviour, hide,  
 Till the storm of life is past;  
 Safe into the haven guide,  
 O, receive my soul at last!

Before she had sung one verse all became quiet in the barroom. Then she lifted up a silent prayer that the hymn might prove a blessing. Her prayer seemed to have been answered, for the shutters of the saloon were soon closed for the night. The next night the saloonkeeper sent two of the lady members of his family to request the lady to play and sing again "Jesus, Lover of my soul." She was, of course, glad to comply. Again and again this request was repeated. The sweet song of Christian faith won a great victory at last, for it led the man to close his saloon and abandon the business.

"John M. Wood," says S. H. Hadley, "was one of the brightest men ever converted in the McAuley Water Street Mission." Four months before his conversion he had been discharged from the United States navy for drunkenness. Having received four hundred dollars pay he entered upon a wild debauch. Mr. Hadley will tell the rest of the story, and we shall see how the Spirit used the singing of a hymn to save this drunken sailor: "After his money was gone he began to have delirium tremens, and finally imagined he heard a voice saying to him: 'Now, John, you're no good; you will never be any good, so go to the river and drown yourself.' This man had been around the world several times, and stopped at every port where a vessel could anchor, and had been drunk at almost every seaport on the globe. He decided to follow the advice of

this voice, and as he started for the river he felt as if a hand was pressing and pushing him along. When he came to the corner of Water and Roosevelt Streets he stopped. Why did he stop? Because he heard sweet music coming from the old McAuley Mission. He again bent his ears to catch the sound:

There is a fountain filled with blood.

Ah, his dear old mother used to sing that in his happy childhood days! He looked around at the saloons on the corner and, turning, suddenly his eyes caught the bright, glowing letters on our transparency. He came in and took a back seat; came forward when the invitation was given; gave his heart to God, and never touched a drop from that day to the end of his life." This man became an earnest worker and served for some time as chaplain in the navy yard.

A most delightful and inspiring volume has recently been published under the title, Sankey's Story of the Gospel Hymns. For their soul's comfort everybody should own this little book. Out of the large number—over two hundred—of thrilling illustrations of the power of the Holy Spirit in song only a few can be given here. A lawyer from the West sank so low as to become a tramp in the streets of New York. He was fifty-four years old and a homeless, penniless wretch. As he stumbled

by the Florence Mission one night the windows were open and he stopped a moment to listen to the singing. They sang:

Once again the gospel message  
From the Saviour you have heard;  
Will you heed the invitation?  
Will you turn and seek the Lord?

It came like the voice of God to him. His early training had been Christian, and he thought he would go in. He did so, and as he took his seat they were singing the second verse:

Many summers you have wasted,  
Ripened harvests you have seen;  
Winter snows by spring have melted,  
Yet you linger in your sin.

He realized that this was a truthful picture of his own life, and listened to the third verse, ending:

While the Spirit now is striving,  
Yield, and seek the Saviour's side.

Deeply convicted, he jumped to his feet and said: "I will yield, I will seek the Saviour's side." He was converted, and attended the meetings regularly. He secured good employment, rejoined his wife and children in the old home in the West, and there lived an earnest, Christian life. Another instance connected with the Florence Mission is given

by Mr. Sankey. It is very much like the conversion of John M. Wood at the McAuley Mission. The account is from a letter to Mr. Sankey. An editor of a paper in the South lost all through drink and dissipation, and one day left his wife and five children to look after themselves. Without bidding them good-by he left home, determined not to return until he was a man and could live a sober life. In New York he sank still lower. One night he pawned some of his clothing; but soon he was again penniless and had no place to sleep. He then wrote a note to his wife, bidding her good-by, saying they would never see each other again, as he had decided to die that night. He was walking toward East River when the sound of music attracted his attention. He looked up and saw the sign, "The Florence." That was the name of his oldest daughter. He listened. A lady was singing a song his wife used to sing on Sunday afternoons at home, words that went to his heart:

In the land of strangers, whither thou art gone,  
Hear a far voice calling: "My son, my son!  
Welcome! wanderer, welcome! Welcome back  
to home!  
Thou hast wandered far away; come home, come  
home!"

The song, coupled with the name that was his daughter's, led him to think they were praying for

him. He came in, drunk as he was, and asked them to do so. He became a convert and an earnest Christian worker, and has held a position of responsibility in business for many years, he and his family having been reunited.

The superintendent of a boys' school wrote Mr. Sankey as follows: "One evening in November, 1886, I was walking along a street in Saint Joseph, Missouri, when I saw before me a great crowd gathered around a door. On coming nearer I saw that it was the Young Men's Christian Association. In the doorway stood some young men singing. Just as I came near enough to hear they began to sing:

A ruler once came to Jesus by night,  
To ask him the way of salvation and light;  
The Master made answer in words true and plain—  
'Ye must be born again, again.'

When they came to the chorus the sword of the Spirit entered my soul. It seemed to me that I was brought face to face with the Lord Jesus. There on the street, while that song was being sung, I asked him to teach me how to be born again, and he did. I accepted an invitation to the service for the evening, and after that service, for the first time in my life, I publicly acknowledged Christ as my Saviour. I have always considered that it was through the influence of that hymn that my soul was awakened. Many times have I thanked God

for that song, as well as for the courage he gave his disciples to sing it in that public way." Another instance is given by Mr. Sankey in connection with this same hymn: "On a Sunday evening," relates a young lady of Dumferline, Scotland, "I went with a companion to take a walk in the public park, when our attention was drawn to an open-air meeting. While we were standing there listening, the hymn, 'Ye must be born again,' was given out and sung. Two lines of the last verse,

A dear one in heaven thy heart yearns to see,  
At the beautiful gate may be watching for thee,

took a firm hold on me, and I felt that I must be born again, for I could never get there of myself. That night I went to the meeting and decided for Christ, and ever since that hymn has been very dear to me." Perhaps no hymn is so closely associated with the name of Ira D. Sankey as "The Ninety and Nine." The words—written by Elizabeth C. Clephane—were found by Mr. Sankey in a newspaper which he purchased as he was about to take the train for Edinburgh; the music came to Mr. Sankey by inspiration as he sat down at his organ to sing the hymn for the first time, in presence of a large audience, with nothing before him but the printed newspaper slip. "Note by note," says Mr. Sankey, "the tune was given, which has not been changed from that day to this." The audience was greatly

moved by the singing; Mr. Moody and Mr. Sankey were both affected to tears. The evangelists returned to America and held meetings at Mr. Moody's home, at Northfield. The church not being large enough to hold the crowd, the first meeting was held in the open air, in front of the church. In the course of the meeting Mr. Sankey sang "The Ninety and Nine." In connection with the singing of this hymn on this occasion Mr. Sankey gives the following incident: "Nearly opposite the church, across the river, a man was seated on his porch. He had refused to attend the service at the village, and was quite angry because his family and neighbors had all gone to the meeting. But the singing of this song reached him, and two weeks later he attended a prayer meeting at a small schoolhouse near his home, where he rose and said that he had heard a song which greatly troubled him, sung by Mr. Sankey at the meeting held in the open air at Northfield, and that he wished the Christians to pray for him. This they did, and he became converted. He then removed to Northfield and joined Mr. Moody in his work in connection with the schools, where he continued for many years." A friend wrote to Mr. Sankey, telling of another incident connected with this hymn as follows: "One day I was talking with a woman of the most abandoned sort, who had hardened her heart by many years of drunkenness and sin. Nothing I could say

made any impression on her. When I was about to give up, our old Scotch cook, who was fond of poetry, began to sing:

But none of the ransomed ever knew  
 How deep were the waters crossed,  
 How dark was the night that the Lord passed  
 through,  
 Ere he found his sheep that was lost.

She was in the kitchen, and was not aware that any one was within hearing. Her rich Scotch brogue lent charm to the verse, and it seemed a message from God. The poor woman to whom I had been talking, and who was so hardened a moment before, burst into tears and, falling on her knees, began to pray to the Good Shepherd to receive her. She was converted, and has often testified to the fact that the song led her to Christ." Of "Jesus of Nazareth passeth by" Mr. Sankey says: "The printed records of the meetings of these days bear testimony that hundreds confessed to have accepted Christ during the singing of this hymn as a solo." Of

Ho! reapers of life's harvest,  
 Why stand with rusted blade?

he says: "It is said that this hymn has been the means of the conversion of thousands of souls in Australia and Great Britain." Other hymns have been no less effective. But there is a vast differ-

ence in the effect between singing in the spirit and singing merely to please the ear. The power of song is lost when it becomes too highly artistic or merely mechanical. Very poor singing, if right out of the heart and inspired by the Spirit of God, may be vastly more effective for spiritual good than the most correct and most artistic musical renderings by the finest musicians and singers.

## CHAPTER XIV

### THE HOLY SPIRIT IN PERSONAL WORK AND INFLUENCE

He [Andrew] findeth first his own brother Simon, . . . and he brought him to Jesus.—John 1. 41, 42.

A LARGE part, perhaps the larger part, of the work of leading people to Christ, as far as human agency is concerned, is accomplished through personal effort and personal influence. Here each one can do something, doubtless some much more than others, and no one knows how much he can accomplish until he permits the Holy Spirit to use him as he will. We cannot excuse ourselves because we do not seem to be especially adapted to this work, or because our opportunities are limited, nor should we allow ourselves to be discouraged because of failure. Each must do what he can. Whoever wins no more than one soul in a lifetime has an ample reward for all cost of time and effort. If anywhere there are not constant accessions to the church, a very important explanation will be found in the lack of earnest, personal effort. There may be other reasons, but this one stands among the very first. For the very best results in personal work one must seek and faithfully follow the leadings of the Spirit, and by right living, earnest prayer, and holy devotion make sure of the aid and power

of the Spirit. Even with this equipment a modicum of good sense will not be out of place. A woman was asked by her minister whether she had ever conversed with her husband on the subject of religion. She responded: "Oh, yes; many and many a time have I woke him up o'nights and cried: 'John, John, you little know the torments as is prepared for you.'" Some personal effort in its rank unwisdom approaches this absurd instance. A far more serious fault is the lack of Christian consistency in the worker who labors for the conversion of others. Dr. A. C. Dixon gives a striking illustration of such a defect causing failure, and the signal success that came when the defect was remedied.

"My dear," said a Christian woman to her husband as they were going home from an evangelistic meeting, "I was hoping that you would tonight manifest some interest in your spiritual welfare, for I wish you to know that I pray for you every day, and nothing could give me more pleasure than to have you become a Christian."

"I am glad," replied the husband, "that you mentioned the subject, and when we get home we will talk the matter over."

After they reached home, and had taken off their wraps and were comfortably seated, the husband turned to his wife and said with gentle emphasis: "Now, my dear, you say you want me to become a

Christian, and I promise that I will try to become one if you will show me in what respect you as a Christian differ from me who have made no profession of religion. You go to the theater; so do I, and you seem to enjoy it as much as I do. I play cards, and you can beat me. I drink wine moderately, and so do you. I dance sometimes, and so do you. I do not lie nor steal nor kill nor commit adultery. Both positively and negatively we are alike so far as I can see. You say you want me to be converted. Can you tell me from what or to what I am to be converted?"

The wife was speechless. She saw her error and made haste to depart from it, and her new spiritual life soon began to speak louder than words. To her great joy her husband came to Christ, and became an eminent Christian worker. His testimony is that he was led to seek salvation because he saw that his wife had an experience that separated her from the world, and gave her a joy superior to that of the world's amusements in which she once delighted.

The following instance illustrates how wonderfully the Holy Spirit can use a plain, humble worker, even after the infirmities of old age have come. It is taken from Boardman's *Higher Christian Life*: During a great revival in Utica, New York, many Christian people were led to see that they were living far beneath their privilege, and

doing practically nothing for their Lord. Among them was a man sixty years of age. In forty years of his Christian life this man had never led a soul to Christ, but now, with a cleansed heart filled full of love, and with the baptism of the Spirit, he became a most diligent personal worker during the rest of his life, and many were the seals of his humble ministry. Even at eighty, when his athletic frame began to tremble under the weight of years, he still continued to run the errands of his Lord. In a circle of five thousand inhabitants he visited every family, prayed in every house, and talked personally with every man, woman, and child of a suitable age, and many were awakened by his words. This was the beginning of a revival that embraced all the churches and almost every family in town. This man's wife and children were afraid such constant activity would be too much for his increasing feebleness, and they induced him to remove to another place. The effect was quite different from what they expected. The removal only furnished this indefatigable worker with a new field for holy labor and usefulness. In the faith of an ever-present Saviour, he girt about him his coat, filled his pockets with tracts, refreshed his spirit at the cross, and started out on foot and alone. With staff in hand, trembling with age, he went from house to house as he had done in his former abode. In *Love Enthroned* Dr. Daniel Steele tells

of Father Carpenter, a Presbyterian layman of a past generation, whose spiritual power was something remarkable. A cipher in the church until anointed of the Holy Spirit, he immediately became a man of wonderful spiritual power, though of ordinary intellect and of very limited education. In personal effort hardened sinners melted under his appeals and yielded to Christ. Once in a stage-coach, going from Newark to New York, he found six unconverted men and one believer his fellow-passengers. Father Carpenter could not miss the opportunity and began to present the claims of Jesus, and so powerfully did the Spirit attend the truth that four of the men were converted in the coach and the other two on reaching New York. At the death of Father Carpenter it was stated that by a careful inquiry it had been ascertained that more than ten thousand souls had been converted through his direct instrumentality. That remarkable Methodist layman, William Carvosso, was another instance of a Spirit-baptized personal worker worthy to be classed with the foregoing two. His work also began late in life, and was equally rich in results. Like his Lord, he went about doing good, visiting from town to town, aiding revivals, encouraging depressed churches, and calling from house to house with the gospel message of salvation. At seventy-nine he came back to his native place, and spent four months, visiting nearly every

house in the place, and conversing with nearly every man, woman, and child in regard to their soul's salvation. A revival broke out and about two hundred were added to the society. "I believe," he says, "God never more visibly owned my poor efforts than he has in this blessed revival in my native place and society."

A recent instance of the Spirit's accompanying power in personal work is related by C. M. Alexander, Dr. Torrey's gifted associate. "During our month's campaign," he says, "in Cardiff, Wales, one of the most interesting converts was Mr. F. C. N. Douglass, a member of the Cardiff Stock Exchange, who was led to Christ through hearing the congregation sing, 'Over the river faces I see.' Since his conversion he has been throwing all his great energy into winning others to Christ. In two weeks he was the means of leading thirty persons to a knowledge of the Saviour." To the last of Mr. Alexander's knowledge this energetic worker was still hard at it.

The Sunday school opens a large field for work through personal contact with souls; but success is less frequent than it should be. If a teacher fails to win his class to Christ, there may be various reasons why he does not, but chief among them will be the fact that he is not filled with the Holy Spirit, and working in coöperation with the Spirit.

A young girl was put in charge of the infant de-

partment in a city church. It was not an easy task. The children were mostly spoiled pets from wealthy homes who came to Sunday school "to have fun." The young teacher, a bright, capable girl, tried her best to interest them and do them good, but all seemed in vain. Sunday after Sunday came with no improvement, plan after plan was tried and failed. The teacher was in despair, and at last wrote her resignation to be presented to the Sunday school board on the following Monday. It was never presented, for some better way was discovered. The teacher tells the story as follows: "After Sunday school I went home, spent the afternoon in my room, and came to the service in the evening hoping for some word of comfort, but went home disappointed. The night was spent pacing up and down my room, reading and praying. Morning dawned but brought no light to me. I opened my Bible but nothing seemed to comfort me. At last, glancing at the floor, these printed words in a paper met my eyes: "Not by might, nor by power, but by my Spirit, saith the Lord." If I could only express the thrill those words gave me! It was new life. I forgot I had had no sleep, and went singing through the house. The home folks had not seen me so happy for weeks, but the only response to their questions was: 'Not by might, nor by power, but by my Spirit, saith the Lord.' Every place I looked I saw those words. It is needless to say the letter

of resignation was burned. I had found the way; and too often had my prayers been answered to allow any doubt in my mind. The Lord would lead me, and through his guidance success would come. You see it today. That week was spent in special prayer; by name I prayed for these little ones. Almost word for word did I study that Sunday school lesson, and when Sunday came I was here bright and early with a happy face and a light heart, for I knew God's promises never fail. The Lord had, of course, been working meanwhile in the hearts of the children, and I never had a more beautiful lesson." The teacher's new source of strength never failed her, and she went on from that time to accomplish a most successful and satisfactory work, both in securing the interest of the children in their lessons, and in training them in the Christian life. In a very few months the class much more than doubled, but with her new Helper the increased responsibilities were successfully met.

Many years ago a young girl was converted in Lewiston, Pennsylvania. Her experience was unusually rich, and she did not hesitate to express her feelings after the manner of some of the old-fashioned Methodists, and thus came to be known as "Glory" Stoner. She became a Sunday school teacher. One day a little boy came up to the church door and timidly looked in. Glory Stoner saw him, and at once went out and persuaded the little, timid

fellow to come into her class. By and by a revival swept through the church, and Glory Stoner's new boy was among those who thronged up to the altar. He went at the invitation of his teacher, who also accompanied him to the altar and knelt by his side. In after years the boy told how she led him to Christ: "She prayed with me until I felt a new light in my heart." Of course she shouted over the young convert, and well she might, for she had brought a soul to Jesus "who was to be a mighty preacher, a great leader, and one of the most skillful bishops who was ever elected to fill that office." The timid little boy became Bishop Wiley, of the Methodist Episcopal Church.

We shall never become duly impressed with the accumulative influence of work done faithfully in the Master's name. At a certain camp meeting a Christian lady, a diligent personal worker, approached a young woman a total stranger to her, and asked her to give her heart to Christ. The young woman was at the camp meeting simply for rest, and without a serious thought for the spiritual side of the meeting. Knowing well, however, her need of Christ, she accepted the invitation of the stranger, and was converted. After returning home the new convert became the teacher of a Sunday school class of young ladies, and at once began to pray and work for their conversion. Her prayers and faith and consecrated labor were owned of God,

and in a few months every member of the class had given her heart to Christ. They all became earnest, active Christians. The record of their work is also written in heaven, and where shall the golden chain of holy influence come to an end?

In the Life of D. L. Moody, by W. H. Moody, appears one of the most remarkable illustrations of personal work in the Sunday school ever put on record. It is given in Mr. D. L. Moody's own words: "When I went to Chicago I hired four pews in a church, and used to go out in the street and pick up young men and fill those pews. I never spoke to the young men about their souls; that was the work of the elders I thought. After working for some time like that I started a mission Sunday school. I thought that numbers were everything, and I worked for numbers. When the attendance ran below one thousand it troubled me, and when it ran to twelve or fifteen hundred I was elated. Still, none were converted; there was no harvest. Then God opened my eyes. There was a class of young ladies in the school who were, without exception, the most frivolous set of girls that I ever met. One Sunday the teacher was ill and I took that class. They laughed in my face, and I felt like opening the door and telling them all to go out and never come back. That week the teacher of that class came into the store where I worked. He was pale and looked very ill.

“‘What is the trouble?’ I asked.

“‘I have had another hemorrhage from the lungs. The doctor says I cannot live on Lake Michigan, and so I am going back to New York State. I suppose I am going to die.’

“He seemed greatly troubled, and when I asked him the reason he replied: ‘Well, I have never led any of my class to Christ. I really believe I have done the girls more harm than good.’

“After a while I said: ‘Suppose you go and tell them how you feel. I will go with you in a carriage if you want to go.’

“He consented, and we started out together. It was one of the best journeys I ever had on earth. We went to the house of one of the girls, called for her, and the teacher talked to her about her soul. There was no laughing then. Tears stood in her eyes before long. After he had explained the way of life he suggested that we have a word of prayer. He asked me to pray. True, I had never done such a thing in my life as to pray God to convert a young lady, there and then. But we prayed, and God answered our prayer. We went to other houses. He would go upstairs and be all out of breath, and he would tell the girls what he had come for. It wasn’t long before they broke down and sought salvation. When his strength gave out I took him back to his lodgings. The next day we went out again. At the end of ten days he came to the store

with his face literally shining. 'Mr. Moody,' he said, 'the last one of my class has yielded herself to Christ.' I tell you, we had a time of rejoicing. He had to leave the next night, so I called his class together that night for a prayer meeting, and there God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that meeting was going to take that ambition out of me, I might not have gone. But how many times I have thanked God since for that meeting! The dying teacher sat in the midst of his class and talked with them and read the fourteenth chapter of John. We tried to sing 'Blest be the tie that binds,' after which we knelt to pray. I was just rising from my knees when one of the class began to pray for her dying teacher. Another prayed, and another, and before we rose the whole class had prayed. As I went out I said to myself: 'O God, let me die rather than lose the blessing I have received tonight!' The next evening I went to the depot to say good-by to that teacher. Just before the train started one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that teacher he was standing on the platform of the rear car, his finger pointing upward, telling the class to meet him in heaven."

If the heart is in us for personal work, and the

Spirit of God is with us, untoward circumstances will not stand in the way of our success. From Boardman's Higher Christian Life we take the following account of Miss Susan Allibone, who, though maimed and feeble, was unusually active and successful in personal work: "Though young, she was for years before her departure from life unable to work or to walk; but she could testify for Jesus. As she was wheeled along the sidewalk in her little hand-carriage she would address the workmen and the wayfarers whom she met in tone and words so tender and sincere that they wondered at the gracious things which she spoke, and bore witness that she had been with Him who is full of grace and truth. Their hearts were touched and moved more than by the most eloquent appeals of the giants of the pulpit; and from her hands the tract was never refused, nor, as we may believe, was often left unfulfilled the exacted promise to read it prayerfully. Self-emptied and self-abased, prostrate at the feet of Jesus, she looked up to him as her all in all. Though often in untold agonies of suffering, yet she was always on the sunny slope of the hills of salvation, and like the tree of life always bearing fruit in abundance."

## CHAPTER XV

### THE ANOINTING OF THE HOLY SPIRIT FOR SERVICE

But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1. 8.

WHATEVER else the pentecostal blessing meant for the early disciples, it was an anointing for service “with the Holy Spirit and with power.” The baptism of the Holy Spirit meant clearer perceptions of truth, greater boldness and assurance, increased power to convince and persuade men, and, above all, a consciousness that the Holy Spirit was present, guiding, strengthening, and cworking with his human agent. Under this anointing Peter preached, the apostles gave “with power” witness of the resurrection of the Lord Jesus, and “all spake the word of God with boldness.” The experience of our Lord himself was a most marked example of this anointing for service, as Peter indicates in his address at the house of Cornelius as he spoke of “Jesus of Nazareth, how God anointed him with the Holy Spirit and with power”; and as Jesus claims for himself in appropriating Isa. 61. 1, 2, “The Spirit of the Lord is upon me,” etc., and as the historical allusion in Luke 4. 14, 15, implies:

"And Jesus returned in the power of the Spirit," etc. What our Lord needed and received we all need much more, and may as easily receive. The work suffers sadly almost everywhere for lack of "anointed" workers. Of this anointing by the Spirit President Finney says: "This is an indispensable qualification of a successful ministry, and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world." Dr. Daniel Steele says: "Oh, that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame from their heads!"

From Dr. Steele's own experience as given in *Love Enthroned* we extract the following: "I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions through a lack of an unction from the Holy One. My great error was in depending upon the truth alone to break stony hearts. The Holy Spirit, though formally acknowledged, was practically ignored. But an evangelist with extraordinary power to awaken slumbering professors, and to bring sinners to the foot of the cross, came across my path. I sought to find the hidings of his power, and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing. Mr. Earle spent four days here. The spirit of his preaching,

his success, and his remarks at his farewell on what he styles 'the rest of faith' set me to thinking and praying, and confessing my satisfaction in past days with mere perfunctory performance of Christian duty. I began to pray for the baptism of the Spirit to enable me to carry on the revival which had broken out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthly vessel, and have to beg God to stay his hand. The joy is indescribable. I am a free man in Christ Jesus, free indeed; free from the fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged toward sinners. I cannot help preaching."

One secret of the power of Christmas Evans, the great Welsh evangelist, was this same anointing with the Holy Spirit and with power. An incident reveals how sensibly he felt the need of this divine unction. Riding on one of his tours of gospel preaching, there came upon him an inexpressible longing after a completer consecration and for a fresh anointing from on high. He dismounted and went into the woods to pour out his soul to God. Soon the heavens were opened, and a mighty baptism of the Holy Spirit descended upon him. He rose up with a wondrous sense of God in his soul, such as he never had before, and went on to his

work with doubled assurance. No wonder this man of God preached with irresistible power, and turned the hearts of sinners to Christ wherever he went. That Mr. D. L. Moody had unusual gifts for the work to which the Lord called him all will admit, but he himself saw early in his work that there was something lacking, which all his personal gifts and acquirements failed to supply. He was particularly led to see this by two women who used to attend the meetings and sit on the front seat. Mr. Moody could see by the expression on their faces that they were praying. At the end of the service they would say to him: "We have been praying for you." "Why don't you pray for the people?" Mr. Moody would ask. "Because you need the power of the Spirit," they would say. "I need the power! Why," said Mr. Moody, in relating the incident years after, "I thought I had the power. I had the largest congregation in Chicago, and there were many conversions. I was in a sense satisfied. But right along those two godly women kept praying for me, and their earnest talk about anointing for special service set me to thinking. I asked them to come and talk with me, and they poured out their hearts in prayer that I might receive the filling of the Holy Ghost. There came a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not

have this power for service." Then came the Chicago fire, and Moody's church was swept away. He was exceedingly busy for a time collecting funds for the homeless and to rebuild his church, but the great soul-hunger for power was still felt within him. "My heart was not in the work of begging," he said. "I could not appeal. I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. I went to preaching again. The sermons were not different, I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance."

When the Rev. J. M. Thoburn, now Bishop Thoburn, was a missionary in India, his heart became depressed to see how little effect his preaching had upon the heathen. One Sunday morning, while thus depressed, he sought the solitudes to commune with God. He was sitting under an oak reading the thirty-second chapter of Isaiah when the anointing came that was to make of him one of the most ef-

ficient of the Spirit's human coworkers. The story follows in his own words: "It seemed as if the window of heaven had opened above me and the Holy Spirit was poured upon me. I read on till I came to the last verse, 'Blessed are ye that sow beside all waters,' when I saw and felt in my inmost soul that in going forth to earth's waste places to sow I was the heir of a special promise and had the assurance of a special blessing. The experience of that memorable hour upon the mountainside had to me all the force of a renewal of my commission from above. It lives in my heart like a vision of God. . . . God took me apart from the world, withdrew me into the solitude with himself, that he might gird me anew with strength, and teach me in my chosen school a lesson of service never to be forgotten."

"Yea, and on my handmaidens in those days will I pour forth of my Spirit, saith God." Not every woman is called to be a leader like Miriam, a deaconess like Phoebe, or a prominent gospel worker like Priscilla, but among the hosts of women constituting the large majority of the church there is a vast resource of unused ability only waiting the touch divine to become wonderfully effective in spiritual work. "The women that publish the tidings are a great host." What if no more than one in ten obtained the anointing for service, how the Lord's work would prosper! Mary Sparkes Wheeler testifies: "When the Angel of the Cove-

nant touched my lips with living fire what a change was wrought in me! I, who had ever been afraid of the sound of my own voice, so timid, so shrinking, who had felt myself to be weakness personified, was now upheld by Omnipotent power! The word of the Lord was like fire shut up in my bones. I was weary with refraining, and to every call of the Spirit I responded: 'Here am I, send me!' " Mrs. Osie M. FitzGerald, well known as a Christian worker, says: "Having been brought up a Presbyterian, I was very much opposed to women speaking in the church. I thought that no one but a bold Methodist woman would speak in church." When seeking entire sanctification the Lord seemed to make it a condition that she should confess the blessing before the people. She answered: "No; it is not the place for a female to speak." She got into an agony over this question, until it seemed to mean to her either victory or death, and then she cried out: "Yes, Lord, though it be before a thousand people!" She received the blessing, and shortly afterward was at a watch meeting where seekers were at the altar. The pastor came down the aisle to get help, and, not knowing who she was, as she was kneeling in the pew, called upon her to go forward and talk to the seekers. The cross was heavy but she went. The next surprising thing was to hear her pastor say: "We will sing a verse, then Sister FitzGerald will talk to us." In

giving an account of it she says: "Not thinking of one word to say, it was so great a cross that I know I could have died easier than to speak. Though I could not think of a word to say, I said: 'Here, Lord, are these lips; speak through them.'" The Lord took her at her word. He gave her an apt illustration. "As I told this," she says, "an elegantly dressed lady from the middle of the church arose and came to the altar. As she started out the people started from all parts of the church and came forward, and many were converted."

Miss Fannie J. Sparkes, a missionary in India, says in *Forty Witnesses*: "I was so bowed down with a realization of my need, my lack of power, and the responsibility of souls intrusted to my care that I often spent the whole night in praying for their salvation, and literally bowing my face to the ground would exclaim, as did Moses: 'Lord, I cannot bear this people alone.' In September, 1876, I was holding daily meetings in the girl's orphanage, of which I had charge, and for two weeks no one started to seek the Lord. I closed the meetings and went to Lucknow, to a camp meeting then in progress. At one of the afternoon meetings, where many were seeking entire consecration, I stated my earnest desire for a baptism of power, and asked if it might be definitely sought and found. Brother Dennis Osborn, who was leading the meeting, encouraged me to seek it expectantly now. I recon-

secrated myself to God, reckoned myself wholly his, and waited for the baptism. The next morning, while reading Isa. 32, new light came upon the word from the fifteenth to the twentieth verses, and especially upon the seventeenth: 'And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever.' In an instant, I know not how, my soul anchored to the words and the baptism came, the assurance that Christ in me and through me was to be to me a power not before known. I was to go forth strong in the Lord and in the power of his might. I returned to my work in Bareilly, again commenced meetings in the orphanage, and in two weeks' time more than fifty of our dear girls were clearly converted."

## CHAPTER XVI

### THE HOLY SPIRIT IN REVIVALS—A REVIVAL CENTURY, 1735-1835

Many of them that heard the word believed; and the number of the men came to be about five thousand.—Acts 4. 4.

And the hand of the Lord was with them [at Antioch]: and a great number that believed turned unto the Lord.—Acts 11. 21.

HUMAN beings are bound together by strong psychic bonds, so that movement by groups and by masses has been very characteristic of men in all the history of the race. Under certain conditions—in the sphere of religion as well as in other things—sympathetic likemindedness spreads with amazing swiftness and with almost irresistible force. Men are taken out of themselves, uplifted or debased according to the sentiment prevailing in the “crowd,” and led to do what otherwise they would shrink from doing. Thus men who are usually law-abiding are led to cruelty and to crime by the mob; thus cowards are made reckless heroes when the charge is sounded; thus, also, in the sweep of the revival many a timid soul plucks up courage to turn from his evil ways and follow the cross of Jesus. The influence of the psychological crowd upon the individual is for better or for worse according to

the character of the crowd, and the revival crowd under the management of wise and holy leaders, penetrated and controlled by the Holy Spirit, has been demonstrated to be a mighty force for good in the history of the gospel even from the very beginning. In some instances people not accustomed to habits of mental and nervous inhibition have lost control of themselves, and leaders have not always been as wise as might be desired, and not a few revival converts have seemed to lack stability; but, after all, the fact remains that many thousands would never have come into the church but for the uplift of the revival. It would be very unwise indeed for the church to discard revivals. It is better to have to "cast away" some poor fish than to have no fish at all, better some tares than no wheat.

In the first half of the eighteenth century there was a great awakening among the churches in the eastern provinces of North America, in England, and in Scotland. In the North American provinces the revivals were sporadic, breaking out here and there, and generally spreading to adjoining towns. The work at Northampton, being unusually well reported by Pastor Edwards, attained a world-wide fame and influence, receiving probably rather more than its due measure of credit on the whole. George Whitefield and the Tennants helped to spread the revival flame, but many of the pastors were men of ardent piety and baptized with the Holy Spirit. In

Northampton, according to Edwards, "There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest, and loosest, and those who had been most disposed to think and speak slightly of true and experimental religion, were now generally subject to great awakenings. The work of conversion was carried on in a most astonishing manner, and increased more and more. Souls did, as it were, come by flocks to Jesus Christ. From day to day for many months together might be seen evident instances of sinners brought out of darkness into marvelous light. "This work of God, as it was carried on, and the number of the true saints multiplied, soon made a glorious alteration in the town, so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God. It never was so full of love, so full of joy, and so full of distress as it was then. There were remarkable tokens in almost every house. Many that came to town on one occasion or another had their consciences smitten and awakened, and went home with wounded hearts, and with impressions that never wore off until they had hopefully a saving issue. I hope that more than three hundred souls were savingly brought home to Christ in this town in the space of half a year. And I hope that by far the greater part of the persons in this

town above the age of sixteen are such as have the saving knowledge of Jesus Christ."

The Rev. Mr. Dickinson, pastor at Elizabeth, New Jersey, writes as follows of a powerful work that broke out suddenly at that place in the year 1739: "Having at this time invited the young people to hear a sermon, there was a numerous congregation convened, which consisted chiefly of our youth, though there were many others with them. I preached to them a plain, practical sermon, without any special liveliness or vigor, for I was then in a remarkably dead and dull frame of mind, until enlivened by a sudden and deep impression which visibly appeared upon the congregation in general. There was no crying out or falling down, but the inward distress and concern of the audience discovered itself by their tears and by an audible sobbing and sighing in almost all parts of the assembly. There appeared such tokens of a solemn and deep concern as I never before saw in any congregation whatever. From this time we heard no more of our young people meeting together for frolics and for extravagant diversions, but instead thereof private meetings for religious exercises were set up by them in several parts of the town. All our opportunities for public worship were carefully and constantly attended by our people in general, and a serious and solemn attention to the ministry of the word was observable in their very countenances,

numbers almost daily repairing to me for assistance in their eternal concerns. In a word, the face of the congregation was quite altered, and religion became the common subject of conversation by a great part of the people."

There was a great work in Boston in 1740-41, which began under the preaching of Whitefield, during a short visit at Boston, and of Gilbert Tennant, of New Jersey. There were no such extravagances as had marked the Northampton revival, and the converts were several times more numerous, but it has attracted comparatively little attention, possibly because there was no Jonathan Edwards at Boston to tell the story. From a letter by the Rev. Mr. Prince we extract the following: "And now," after Mr. Tennant's farewell, "was such a time as we never saw before. The Rev. Mr. Cooper was wont to say that more came to him in one week in deep concern about their souls than in the whole twenty-four years of his preceding ministry. I can say the same of the numbers that repaired to me. By Mr. Cooper's letter to a friend in Scotland it appears that he has had about six hundred persons in three months' time. Mr. Webb informs me he has had in the same space above a thousand." This is, of course, only a partial report of the number of seekers, those in Mr. Prince's church and, possibly, others not being included. "Some of our ministers, to oblige the people, have preached in public and

in private houses every evening except Saturday for a week together, and the more we prayed and preached the more enlarged were our hearts and the more delightful the employment. And oh, how many, how serious and attentive were our hearers! How many awakened and converted by their ministers! And how many were added to our churches as we hope will be saved eternally! Scarce a sermon seemed to be preached without some good impression. The very face of the town seemed to be strangely altered. Some who had not been here since the fall before have told their great surprise at the change in the general look and carriage of the people as soon as they landed. Even the Negroes and the boys in the streets surprisingly left their usual rudeness. Dr. Colman writes: 'I know not how to admire the pleasant, gracious work of God. Our lectures flourish, our Sabbaths are joyous, our churches increase, and our ministers have new life and spirit in their work.' " This revival lasted a year and a half.

While extensive revivals were thus prevailing in the North American colonies, on the other side of the sea the work was breaking out in great power in England, Scotland, and elsewhere, under Whitefield, the Wesleys, and others. Whitefield led the way in field preaching, and was followed by the Wesleys and others. Wonderful effects were visible at once. White-

field's audiences among the Cornish miners increased rapidly until he found twenty thousand listeners before him at times. He preached to them in the Spirit and in the demonstration of the power of God, and he could see the effect of his words by the white gutters made by the tears which trickled down their blackened cheeks. "Hundreds after hundreds of them," says Stevens, "were brought under deep religious impressions, which, as the event proved, happily ended in sound and thorough conversions." From Cornwall Whitefield extended his field preaching to other parts of the country, and everywhere the results were astonishing. "At Cambusland," says Stevens; speaking of Whitefield's preaching, "the popular interest reached a height which was never equaled elsewhere under his labors. He preached three times on the day of his arrival to many thousands. The third discourse was at nine o'clock at night and continued until eleven amid such commotion as scarcely ever was heard of. A fellow-clergyman relieved him at eleven and preached on until one in the morning. All night the voice of prayer and praise could be heard in the fields." As a result of these extraordinary labors large numbers were awakened and brought to Christ. John Wesley, by his superb mental equipment and his masterful will, became the acknowledged leader of this new evangelism. Under his example and leadership a most efficient corps of

itinerant evangelists went forth to preach the gospel of Jesus with a power and with an unction never known before. All parts of the country were reached, and the revival became general. An awakening to new life and zeal spread through the churches, and among populations out of the reach of the churches thousands were turned to Christ. The effect of this great revival is felt even to the present time, not only in the homeland but in the lands beyond the sea, wherever the Methodist emigrant has wandered, in America, in Canada, in Australia, and everywhere. For a time strange physical effects followed the preaching of John Wesley and some of the other evangelists, just as they had attended the preaching of Jonathan Edwards. The cause of these effects was not understood at the time, and they were sometimes thought to be of God and sometimes from the devil. We now know they had no spiritual value whatever, either for good or evil, but should be reckoned among the infirmities of flesh and spirit. Undisturbed by these exhibitions of human frailty, the Holy Spirit's work progressed with astonishing power. At no time were these strange and undesirable effects more common than in the revival at Everton and vicinity, in 1758, under the leadership of two clergymen of the Church of England; but in connection therewith there was a genuine and powerful work of God's grace. The Rev. John Berridge,

vicar of Everton, preached for years without, as he believed, a true knowledge of personal religion. "A few months ago," writes John Wesley, "he was thoroughly convinced that by grace are we saved through faith. Immediately he began to proclaim the redemption that is in Jesus, and God confirmed his own words exactly as he did at Bristol in the beginning by working repentance and faith in the hearers." The Rev. Mr. Hicks, Berridge's neighbor, assisted zealously in the work. Stevens says: "The whole region was astir. Curious or anxious multitudes came ten, twenty, and even thirty miles to hear these awakened clergymen and to witness the wonders that attended their labors, and few came who did not return to spread the excitement by a renewed religious life. Berridge's church was usually thronged, aisles, portals, and windows. . . . The assembly was often swayed with irrepressible emotion, sometimes crying out with groans and sobs, at other times pervaded with a sound of loud breathing, like that of people gasping for life. A spectator describes the faces of all the believers present as really shining at times. 'Such a beauty, such a look of extreme happiness, and at the same time of divine love and simplicity, did I never see in human faces till now.'" It was estimated that during one year at least four thousand souls had been awakened in this revival.

In the period following that of the Wesleys per-

haps no ministry was more replete with days of power than that of William Bramwell. Of the work at Birstal a class leader writes as follows: "At this time Mr. Bramwell was appointed to labor among us. He had been the year before at Dewsbury, where God had abundantly owned his labors. He came to us full of faith and the Holy Ghost. His powerful preaching and fervent prayers were so mighty through faith that the stoutest-hearted sinners trembled under him. Before that time we had had a partial outpouring, but a mighty shower then descended and the truth and power of God wonderfully prevailed. My class soon increased to sixty members, and all ranks and degrees of men began to attend the preaching. Every place of worship in the neighborhood was crowded. Young persons only ten years of age were clearly awakened and savingly converted. This had such an effect on their parents that many of them were awakened. The revival was esteemed by many to be extraordinary and singular. Some thought the work was of God and others that it was too enthusiastic. But it often happened that persons who had imbibed the latter opinion, when they went to hear for themselves, the divine power affected them also and they were constrained to cry aloud for mercy." Another account says that on Easter Day fifty souls were converted; the congregations were everywhere crowded; the word of God had

free course, and about five hundred were added to the societies of the circuit besides what were necessary to supply the vacancies caused by death and removals. The revival extended to Leeds Circuit, where a thousand additions were made within a few months. It spread throughout Staffordshire and even reached the northern counties. Two years later Bramwell was at Sheffield, and the work broke out there in still greater power. Of the inception of this work Mr. Bramwell says: "On the day appointed for thanksgiving the work broke out here in our chapel at the evening meeting. Many souls had been set at liberty in the classes and at the prayer meetings, but on this night there was a general outpouring of the Spirit. We desired all in distress to come into the vestry, where eight souls were delivered from the bondage of sin. Eight more received pardon on Sunday. Monday was our love feast, and near the close of it the power of God came upon us. More than twenty souls were delivered, and the work has gone forward more or less every day since. I have clear evidence and, to speak within bounds, I am persuaded of more than one hundred persons having found liberty in three weeks." During the two years of Mr. Bramwell's ministry at Sheffield the work went on with astonishing power, attracting the attention of people all over England, many of whom came from far to see for themselves if the records they had heard were

true. Between seventeen and eighteen hundred were added to the societies at Sheffield. Two years later he was at Nottingham. One who was present during the great revival at Nottingham says: "At several of our meetings the outpouring of the Spirit was so manifest that the whole assembly was powerfully affected at once. Such displays of the Lord's omnipotent power and of his willingness to save perishing sinners I believe will never be forgotten by the hundreds who then partook of the divine blessing. It seemed as if the Lord was about to 'sweep the nations and shake the earth till all proclaimed him God.'" The increase of members at Nottingham during Mr. Bramwell's brief pastorate was about one thousand.

Meanwhile the revival begun by Whitefield and the Wesleys—which had taken the name of Methodism—had reached America, where effects were produced transcending all power of description. The psychological student will doubtless find in human nature itself causes for some of the phenomena, but the permanent moral and spiritual results, the reformation of life and manners, point unmistakably to the mighty coworking of the Holy Spirit. A few only of the many wonderful incidents given in Stevens's History of the Methodist Episcopal Church can be here reproduced. In 1775 a great revival swept through several counties in Virginia, beginning on Brunswick Circuit, where George

Shadford was in charge. Jesse Lee witnessed this great work, as his home was within the bounds of the circuit. From his account we extract the following: "On the second day of a quarterly meeting the love feast was held. As soon as it began the power of the Lord came down on the assembly like a rushing, mighty wind, and it seemed as if the whole house was filled with the presence of God. A flame kindled and ran from heart to heart. Many were deeply convinced of sin; many mourners were filled with consolation, and many believers were so overwhelmed with love that they could not doubt but God had enabled them to love him with all their hearts. The multitudes that attended at this occasion, returning home all alive, spread the flame through their respective neighborhoods, so that within four weeks several hundreds found the peace of Christ. Scarce any conversation could be heard throughout the circuit but concerning the things of God. This work in a very short time spread through eight counties. In the course of the summer Thomas Rankin came. Mr. Shadford met him and they had preaching in the forenoon and in the afternoon. Before the last sermon was ended such a power descended that many fell to the floor, and seemed to be filled with the presence of God. The chapel was full of people, and many were without that could not get in. Look whichever way one would, he might see streaming eyes, and little else

could be heard but strong cries to God for mercy. This mighty effusion of the Spirit continued for over an hour, in which time many were awakened, some found peace with God, and others experienced perfect love. The preachers attempted to speak or to sing again and again but their voices were soon drowned. Mr. Rankin commanded the people to be silent, but all in vain. It was with difficulty that they could be persuaded, as night came on, to retire to their homes. Such a work as this I had never seen or heard of before. It continued to spread through the southern part of Virginia and the adjacent parts of North Carolina all that summer and autumn." "We added eighteen hundred members," says Shadford, "and had good reason to believe that a thousand of them were converted to God."

Stevens says that one of the greatest revivals of those times occurred under the labors of Philip Cox, on Sussex Circuit, Virginia. The energy of Cox stirred the whole region. The following incidents illustrate the work of this Spirit-baptized man: Once Cox accidentally injured a limb, and designed to repair it by taking a season of rest. This is the way he rested: He was called upon to attend the funeral of a child. A hundred persons were present, and Cox preached sitting upon a table. Half of his congregation were professors of religion; the other half professed conversion before the services ended. The next day he preached in a

forest sitting on a table or chair, and sixty more were converted. Of a quarterly meeting on this circuit Cox says: "Before the preachers got there the work broke out, so that when we came to the chapel above sixty were prostrate, groaning in loud cries for mercy. O'Kelly tried to preach but could not be heard for the cries of the distressed. It is thought that our audience consisted of above five thousand the first day and the second twice the number. We preached to them in the open air, in the chapel, and in a barn at the same time. Such a sight my eyes never saw before, and I never read of, either in Mr. Wesley's Journals or any other writings, concerning the Lord's outpouring of his Spirit, except the account in the Scriptures of the day of Pentecost. Never, I believe, was the like seen since the apostolic age. Hundreds were down on the ground at one time in bitter cries to God for mercy." About three hundred were converted at this quarterly meeting.

Camp meetings originated among the Presbyterians in the southwestern parts of Kentucky in 1800, and were very soon adopted by the Methodists, and used by them unto the present day. If they were peculiarly adapted to displays of mental and nervous instability, they were also peculiarly adapted to the powerful working of the Holy Spirit. The numbers converted at the early camp meetings were beyond computation. From the psychological

standpoint the camp meeting at Cane Ridge was an awful example of the workings of hypnotic suggestion, imitation, etc. There were twenty-five thousand people present, and seven preaching places in different parts of the ground, where services were in progress simultaneously. J. B. Finley, who was present, says: "The scene that then presented itself to my eye was indescribable. At one time I saw at least five hundred swept down in a moment, as if a battery of a thousand guns had been opened upon them. My hair rose up on my head. My whole frame trembled, the blood ran cold in my veins, and I fled to the woods a second time and wished I had stayed at home." Whatever may have been due to human powers or to human weaknesses there was something more—there was the mighty inworking of the Holy Spirit. Many were truly converted. Finley himself went home under powerful conviction, and two or three days later gave his heart to God, and afterward became an eminent Christian worker and faithful minister of Christ.

At the camp meeting on Scioto Circuit, in 1805, a mob of the ungodly made an assault on Sunday morning, which was ably and successfully resisted by the worshipers, led by the ministers. But the whole encampment was thrown into great confusion, and there seemed to be no preacher on the ground who was willing to preach. There was one exception, however. The sturdy Peter Cartwright

was present, and when he saw that no one would accept the responsibility of attempting to preach he went to the elder and offered his services, which were eagerly accepted. "The encampment was lighted up," says Cartwright, "the trumpet blown. I rose in the stand and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren, if ever they prayed in their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and an encouragement than anything else. My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen. The people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in battle, and there was no need of calling mourners, for they were strewed all over the camp ground. Our meeting lasted all night, and Monday and Monday night, and when we closed on Tuesday there were two hundred who had professed religion, and about that number had joined the church."

The Conferences held yearly by these itinerant evangelists were often scenes of great spiritual power. One of these occasions was at the Baltimore Conference, in 1800, of which Henry Boehm, who was then a young man, gives the following ac-

count: "Love feasts, preaching, prayer meetings beginning at sunrise were held daily and throughout almost the entire nights. The people crowded in from all the neighboring regions, and a hundred and fifty were converted before the adjournment of the Conference. There were great revivalists at this Conference, such as W. P. Chandler, John Chalmers, and Jesse Lee, each a host in himself, and many others who entered heartily into the work. It was not confined to them; the preachers and the people had a mind to work. This Conference will ever be memorable as the most fruitful in saving souls of any ever held in America. Those who were not present can form but a faint idea of the work. Meetings were held day and night with rarely any intermission. One meeting in the church continued forty-five hours without cessation. Many were converted at private houses, and at family prayer, as well as in the house of the Lord. This revival did immense good. The preachers returned to their work like flames of fire. For several nights I did not take off my clothes, but lay on the sofa and rested awhile, and then up and right into the thickest of the battle."

We come now to a most remarkable series of revivals occurring under the preeminent evangelist, Charles G. Finney, beginning about 1822, in the central part of the state of New York, and extending to many other places, including several of the

larger cities on the seaboard. Finney was rarely gifted for evangelistic work. Some have asserted that he had strange, almost uncanny, psychic power. Whether that was so or not, every particle of his natural ability was in the service of his Lord and used with unvarying good judgment, and the Holy Spirit coöperated with him in a most wonderful manner. We gather a few instances from his Autobiography.

While laboring at Antwerp, New York, in 1824, Mr. Finney was invited to preach in a school district which, unknown to him, was locally called Sodom, and the one Christian man in it was called Lot. The schoolhouse was crowded, and Mr. Finney could only find standing room near the door. "I had taken no thought," says Mr. Finney, "with regard to a text, from which to preach, but waited to see the congregation. As soon as I was done praying I arose from my knees and said: 'Go, get you out of this place, for the Lord will destroy this city.'" Mr. Finney then told the scriptural story of Sodom and its one righteous resident, and of God's purpose to utterly destroy the place on account of its terrible wickedness, and of his warning to Lot. Very naturally, his hearers grew exceedingly wrathful. "Many of the men were in their shirtsleeves," says Finney, "and they looked at each other and at me as if they were ready to fall upon me and chastise me on the spot. I saw

their strange and unaccountable looks and could not understand what I was saying that had offended them. However, it seemed as if their anger rose higher and higher as I continued the narrative. As soon as I had finished the narrative I turned upon them and said that I understood they had never had a religious meeting in that place, and therefore I had the right to take it for granted that they were an ungodly people. I pressed that home with more and more energy, with my heart almost full to bursting. I had not spoken in this strain of direct application for more than a quarter of an hour when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed, the whole congregation was on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself who could speak at all. Of course I had to stop preaching, for they no longer paid any attention." The old man who had invited Mr. Finney to preach there sat in the middle of the room looking around in utter amazement. Finney screamed at the top of his voice for him to pray. Instantly he fell upon his knees and poured out his heart to God in a stentorian voice. Few could hear him. Finney

cried out to the people: "You are not in hell yet, let me direct you to Christ." Few paid him any attention. Gradually, however, the Holy Spirit brought order out of this apparent chaos. To one and to another the light came with joy unspeakable. The meeting continued all night, and in the morning there were some yet who could not get away, and who had to be carried to neighboring houses to make room for the school. Few scenes could be much more offensive to the modern critic than this, but the after history proved that the work was thorough, genuine, and permanent. While laboring at Western Mr. Finney spent a Sabbath at Rome, on exchange with the pastor of the Congregational Church in that place. Many were convicted under his preaching that day. An inquiry meeting was called by the pastor to meet at the house of one of his deacons. To his surprise, the large sitting room was crowded to its utmost capacity with many of the most intelligent and influential people of his congregation and with many prominent young men of the town. The feeling was intense. The work of the Spirit was with such power that even a few words of conversation would make the stoutest writhe on their seats. The next morning, as soon as it was fairly day, people began to call at the pastor's house to get him and Mr. Finney to visit their families, that were represented as being under the greatest conviction. "As

soon as we were in the streets," says Finney, "the people ran out from many houses and begged us to come in. As we could only visit one place at a time, when we went into a house the neighbors would rush in and fill the largest room. We found a most extraordinary state of things. Convictions were so deep and universal that we would sometimes go into a house and find some in a kneeling posture and some prostrate on the floor. As the work proceeded it gathered in nearly the whole of the population. Nearly every one of the lawyers, merchants, and physicians, and almost all the principal men, indeed, nearly all the adult population of the village were brought in. There were in all about five hundred conversions."

In 1830 there was a notable revival of religion under Mr. Finney's labors at Rochester, New York. It was singularly successful in reaching the so-called higher classes in society as well as others. This was, indeed, characteristic of Mr. Finney's work everywhere. The meetings became thronged with leading people of the city from the first, and large numbers of them were converted. "There has always been," says Mr. Finney, "a large number of the leading lawyers of the state resident at Rochester. The work soon got hold of numbers of these. They became very anxious, and came freely to our inquiry meetings, and numbers of them came forward to the anxious seat, as it has since been called,

and publicly gave their hearts to God. We were obliged to hold meetings almost continually. I preached every night and three times on the Sabbath. We held our meetings of inquiry, after the work took on such a powerful type, very frequently in the mornings. The great majority of the leading men and women in the city were converted, and the moral aspect of things was greatly changed. It was a young city, full of thrift and enterprise, and full of sin. The inhabitants were intelligent and enterprising in the highest degree; but as the revival swept through the town and converted the great mass of the most influential people, both men and women, the change in the order, sobriety, and morality of the city was wonderful." The revival spread into the adjoining towns, and the effect of it was felt throughout the country. "Years after this," says Mr. Finney, "in conversing with Dr. Beecher about this powerful revival and its results, he remarked: 'That was the greatest work of God and the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with churches as the result of that great revival. This is unparalleled in the history of the church and of the progress of religion.' He spoke of this being done in one year, and said that in no year during the Christian era had we any account of so great a revival of religion."

In 1829, in the "lumber region" of northern Pennsylvania, where there were at that time no schools, churches, or religious privileges at all, there occurred a most remarkable revival, in which thousands were converted. Mr. Finney was then holding meetings in Philadelphia, and some of the lumbermen, who had come down the Delaware River with rafts of logs, attended the meetings and quite a number of them were converted. "They went back into the wilderness," says Mr. Finney, "and began to pray for the outpouring of the Holy Spirit, and to tell the people around them what they had seen in Philadelphia, and to exhort them to attend to their salvation. Their efforts were immediately blessed, and the revival began to take hold and to spread among those lumbermen. It went on in a most powerful and remarkable manner. It spread to such an extent that in many cases persons would be convicted and converted who had not attended any meetings and who were almost as ignorant as heathen. Men who were getting out lumber and were living in little shanties alone, or where two or three or more were together, would be seized with such conviction that it would lead them to wander off and inquire what they should do; and they would be converted, and the revival spread. An aged minister, who had been somewhat acquainted with the state of things, related to me as an instance of what was going on there the follow-

ing fact: He said one man in a certain place had a little shanty by himself where he slept nights, and was getting out his shingles during the day. He began to feel that he was a sinner, and his convictions increased upon him until he broke down, confessed his sins, and repented; and the Spirit of God revealed so much of the way of salvation that he evidently knew the Saviour. But he had never attended a prayer meeting, or heard a prayer, that he recollected, in his life. His feelings became such that he felt constrained to go and tell some of his acquaintances, that were getting out lumber in another place, how he felt. When he arrived he found that they felt, a good many of them, just as he did, and that they were holding prayer meetings. He attended their prayer meetings, heard them pray, and, finally, prayed himself; and this was the form of his prayer: 'Lord, you have got me down and I hope you will keep me down. And since you have had so good luck with me, I hope you will try other sinners.' Two years afterward, two or three men from this lumber region came to see me, and to inquire how they could get some ministers to go there. They said that not less than five thousand people had been converted in that lumber region; that the revival had extended itself along for eighty miles, and that there was not a single minister of the gospel there."

## CHAPTER XVII

### THE HOLY SPIRIT IN REVIVALS (CONTINUED)—REVIVALS IN THE LAST SEVENTY YEARS

IN the preceding chapter illustrations have been drawn from the most remarkable century—from 1735 to 1835—of Christian work since Pentecost. It was emphatically a century of revivals. During the last seventy years the revival method has continued to be used extensively and with very great success. Undoubtedly the sentiment is increasing that, after all, the revival is not the normal method of making disciples, and that there are other and better methods that should now receive attention. Still, the revival will be likely to hold an important place in the work of the church for generations to come. Nearly seventy years ago God called into the evangelistic field a young man by the name of James Caughey. He was at that time pastor of the Methodist Episcopal Church at Whitehall, New York. He felt himself called of God to cross the Atlantic and labor in Great Britain. He stopped awhile in Canada, and in the course of a few months of "apostolic sacrifices and fearless prosecution of his calling five hundred professed conversion. July 19, 1841, he sailed for England, landing after a pleasant voyage of ten days. He labored

with wonderful success in Dublin, Limerick, and Cork in Ireland, and in Liverpool, Sheffield, and other places in England, till the number of conversions was put as high as twenty thousand during the six years that he was abroad." Among those brought to Christ under the labors of Mr. Caughey was a boy who was to do a mighty work for God and for men in the after years. That boy is now General William Booth, the efficient head of the Salvation Army. Mr. Caughey relates the story of a revival that broke out in Montreal, Canada, in 1835. In this revival a remarkable incident occurred, of which Mr. Caughey says: "I had not the privilege of being present during the hour in which was displayed this manifestation of the power of God over mind. Those who witnessed it informed me that it was a scene of overpowering interest. During more than one week they had had preaching every night. On the evening in question the discourse was more than usually pointed and solemn. A deathlike stillness pervaded the large assembly. At the close of the sermon an unexpected influence came down upon the people. Instead of two or three persons manifesting a desire for salvation the entire congregation seemed to be moved at once, like a forest bending beneath a heavy gale. There was very little noise, no shouting or screaming, but many tears and sighs among the multitude, and strong men bowing themselves in penitential sor-

row before the Lord of Hosts, with earnest prayer, but evidently restraining the deep emotions that agitated their souls. When the invitation was given for penitents, and they were exhorted to come forward for the prayers of God's people, the aisles were speedily filled, all crowding toward the communion rails. Rich and poor were seen mingling together. I cannot enter into particulars; but it was supposed that within the short space of four weeks four hundred sinners were converted to God."

A great revival in Norwich, Connecticut, in 1846, is thus described by the late Dr. Daniel Dorchester in *Zion's Herald*: "The Rev. Jabez L. Swan, a Baptist minister of New London, was the principal human agent, and the old West Side Baptist Church was the center of attraction. The work soon spread, and the other evangelical churches shared in its influence. Other towns—Preston, Uncasville, Montville, Franklin, and Bozrah—were drawn into this focus, for the work of God was the universal topic among all classes of persons. Religion was everywhere talked. At midday on Water Street, among the low groggeries, religious services were held, and multitudes of people listened to Christian songs, prayers, and exhortations. Lorenzo Dow Bentley, son of an old Methodist local preacher, who had been a very wicked, blasphemous man, was one of the converts put forth as a speaker

in these Water Street meetings, and he spoke with deep feeling, the tears flowing freely down his cheeks. His testimony was wonderfully convincing, and converts were multiplied. . . . Other converts were thrust forth for this service. On alternate evenings, at eleven o'clock, Elder Swan would immerse his converts in the River Thames, while thousands witnessed the ceremony and joined in the singing. It was estimated that eight hundred persons were converted in this revival, who joined the churches, which were increased in a marked degree. A goodly number entered the ministry." An incident in the life of Dr. Charles Pitman, who died in 1854, recalls the wonderful scenes at the earlier camp meetings at the beginning of the nineteenth century. We condense from an account given by a writer in *Zion's Watchman*. The camp meeting was in the state of Delaware. Pitman arrived a little after noon, and, finding the presiding elder, he said to him: "Brother, I have a message from God to deliver to this people, and I cannot get away from it, and if you will let me preach this afternoon, as my duties call me from this place tomorrow, I will deliver it in the name of God." The elder gladly assented. When it was known that Dr. Pitman was to preach everyone was eager to hear, and the people came to the service in great crowds. But before the service began dark clouds had covered the sky, and everything indi-

cated that a severe thunderstorm was at hand. It was so dark that the preacher could hardly see to read his hymns, and the people became very uneasy. Pitman alone maintained composure. He believed in Him who could hold the storm in check. In his prayer he cried: "O Lord God Almighty, thou who hast sent me to preach unto this people, hold back these threatening clouds for one hour, while we go on with this service in thy name; and let us not be disturbed by the impending storm, but let thy presence descend on both preacher and people, and let great good be accomplished this day by the preaching of thy word, in the salvation of souls." This petition was thrice repeated, and each time with greater earnestness and fervor. Then the preacher, thoroughly self-possessed and unmoved by all the threatening aspects that overshadowed him, announced his text and preached a sermon of great power. God was with him in a most signal manner. The preacher's bold prayer was answered, the storm was stayed. Pitman bade the people go to their tents and was himself the last to leave the stand. As he descended the steps to seek the shelter of a nearby tent the storm broke upon the encampment, lightnings flashed, thunder rolled fearfully, and the rain fell in torrents. The storm, the powerful sermon, and the manifest answer to the mighty prayer of faith, all together, made a deep impression on men's minds. "Sinners fell to the earth

under the power of the convicting Spirit, and the presence of the Lord rested on the multitudes that gathered in the tents; and during the afternoon, from careful computation, it was estimated that many hundreds were converted. And so great was the spiritual influence that prevailed in the place that the meetings ran on far into the hours of the night."

In 1857, following the wave of financial disaster, a great revival prevailed throughout the country. A noticeable fact connected with this revival was that prayer, not preaching, was the prominent feature. Perhaps the unparalleled financial calamity impressed men that they needed help from Him whose mercies never fail, for there seemed to have been a general impulse to come to him in prayer. Professor Davenport, in *Primitive Traits in Religious Revivals*, gives the following graphic sketch of this great work: "A few days later [after the crash in Wall Street] a solitary man, one Jeremiah C. Lanphier, a lay missionary in the employ of the Dutch Reformed Church in Fulton Street, New York city, became impressed with the idea that an hour of prayer, from twelve to one o'clock, would be beneficial to business men. He instituted it, and advertised it somewhat, but sat out the first half of the first meeting alone. At the end of the hour there were six present. Lanphier kept a diary and a record of the increase. At the second meeting

there were twenty, at the third forty, and at the fourth one hundred; and then the members increased so rapidly that it was impossible to accommodate the people in one room. Overflow meetings were held in many churches in New York and Brooklyn, and great crowds went away unable to get into any of them. Men were organized by occupations, firemen for example, with an attendance of five thousand. Business men thronged the churches, all means of access were blocked before the hour of prayer commenced, and hundreds stood in the street during the hour. Soon the revival spread to Jersey City, Hoboken, Paterson, and, a few days later, to Philadelphia, and ran rapidly through that city; then through New England to Boston, and up the Hudson to Albany, Troy, Schenectady, Rochester, Buffalo; and to Baltimore, Richmond, Charleston, Savannah, Mobile, New Orleans, Vicksburg, Memphis, Saint Louis, Cincinnati, Pittsburg, Chicago, and other cities throughout the nation. The movement was resistless and accumulative, characterized by strong emotion but not by wild excitement." It only needs to be added that the revival was not confined to the cities, that it was general throughout the country. Intelligence of this great religious movement in America caused an extensive quickening of religious interest in Ireland and elsewhere in Great Britain. Prayer meetings were held with thou-

sands in attendance on some occasions, as at Broughshane, Ireland, where vast numbers of people gathered in the open air and spent the whole day in earnest supplication and in praise to God for the tokens of his presence. The work in Ireland first broke out in a fellowship meeting held in a butcher shop, in the Conner District of County Antrim, and spread with great rapidity, in some communities sweeping the whole population under its sway. From the first this revival in Ireland was characterized by peculiar physical effects, but on the whole it was a most glorious, useful, and permanent work, and in a short time the strange effects disappeared.

No modern evangelist ever attracted the attention of the world as did Dwight L. Moody in the last forty years of the nineteenth century; perhaps none ever surpassed him in power to inspire God's people to Christian work. Many thousands must have been brought to Christ in his meetings, held so extensively both in this country and in the British Isles. Moody took no account of numbers, and his work in the inquiry room made little display of the converts. It must be admitted that many who professed to seek Christ in his meetings soon lost their interest after the meetings closed, but with a very large number the work was permanent. In 1872 Mr. Moody came to London, England. One of the pastors asked him to preach for him the following

Sabbath. He consented. The account that follows is from the Life of Moody, by his son: "The morning service seemed very dead and cold. The people did not show much interest, and Moody felt that it was a morning lost. But at the next service, which was at half-past six in the evening, it seemed, while he was preaching, as if the very atmosphere was charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words. When he finished preaching he asked all who would like to become Christians to rise, that he might pray for them. To Mr. Moody's surprise, people began to rise all over the house until it seemed as if the whole audience was getting up. He said to himself: 'These people don't understand me. They don't know what I mean when I ask them to rise.' He had never seen such results before, and did not know what to make of it. So he put the test again. 'Now,' he said, 'all of you who want to become Christians just step into the inquiry room.' They went in, and the room was so crowded that they had to take in extra chairs to seat them all. The minister was surprised and so was Mr. Moody. Neither expected such a blessing. The evangelist found that he could trust the Holy Spirit for large results, and it was a lesson he never forgot." As remarkable as any of the Moody meetings were those held in Scotland, in 1873. At Glasgow the final meeting was held in the Botanical

Gardens. Mr. Sankey found his way into the building and began the service with six or seven thousand who were crushed together there, but so great was the crowd outside, estimated at twenty or thirty thousand people, that Mr. Moody himself could not get inside. Standing on the coachman's box of the carriage in which he was driven, he asked the members of the choir to sing. They found a place for themselves on the roof of a low shed near the building, and after they had sung Mr. Moody preached for an hour on "Immediate Salvation." So distinct was his voice that the great crowd could hear him without difficulty. The evening was beautiful, the air calm, and the sun near its setting. The deep green foliage of the trees that inclosed the grounds framed the scene. Writing of this a witness says: "We thought of the days of Whitefield, of such a scene as that mentioned in his life, when, in 1753, at Glasgow, twenty thousand souls hung on his lips as he bade them farewell. Here were thirty thousand eager hearers, for by this time the thousands within the Crystal Palace had come out." After the sermon Mr. Moody asked all who wished to attend the inquiry meeting to enter the palace. In a few minutes the Crystal Palace was filled, and when Mr. Moody asked those who were unsaved and yet anxious to be saved to stand, two thousand people rose to their feet. At a meeting of those who believed that they had been

brought to Christ since Mr. Moody's coming thirty-two hundred were present.

Many of the numberless local revivals have been scenes of wonderful power and of intense interest. As remarkable and instructive as any was that at Port Morris, New Jersey. The account is from the New York Christian Advocate, written by the assistant editor. Before the revival there was in this railroad village neither church, Sunday school, prayer meeting, nor religious service of any kind. There lived in the village one Christian woman, but the rest of the citizens were chiefly noted for profanity and ungodliness. Drinking, gambling, and Sabbath-breaking were prominent characteristics of the town. At the solicitation of the one Christian woman in the place Mr. Watt Day, then a citizen of Hackettstown, undertook the task of providing for a religious service one Sunday afternoon. An old machine shop was furnished with rude benches, and the Methodist minister at Hackettstown was secured for the occasion. Mr. Day took the precaution to invite several professing Christians from a distance, among whom was one noted locomotive engineer who had been a high-handed sinner, but whose recent conversion had rendered him as conspicuous for piety and prayer as he was aforetime for wickedness and profanity. The machine shop was crowded with careless and wicked men. The sermon was timely. Much prayer had

preceded it. The Holy Spirit fell on the people. Strong men wept and cried for mercy. After the converted engineer had told how God had saved his soul and changed his home from a place of poverty and wretchedness to a paradise of comfort and peace, a man arose and said: "My home is a place of poverty and wretchedness, and I am a wreck. If religion can do so much for that man, it can do the same for me, and I am bound to have it." Without waiting for an invitation he made his way to the front and fell on his knees. Others followed, and several conversions resulted. The meeting went on for several days. The entire village was moved, the principal men in it being converted. Sixteen years after this revival the assistant editor of *The Advocate* visited Port Morris and found a remarkably spiritual people. Many of those converted sixteen years before testified in the love feast how God had saved and kept them, and many of their children were following in their footsteps, "and the entire village is pervaded by a religious atmosphere that is refreshing."

During the civil war, 1861-1865, a most extraordinary series of revivals swept through the Confederate armies, both in the east and in the west. We take the following facts from an account given by Dr. M. V. B. Knox, in *Zion's Herald*. The Confederate soldier had the advantage of devout leaders like R. E. Lee, Jackson, Davis, Hood, and many

others, and of chaplains of unusual earnestness and missionary zeal. The Confederate soldier himself was inclined to take life seriously, and the stern exigencies of war also led men to thought and to prayer. "From the summer of 1861," says Dr. Knox, "when a revival spirit was shown in the eastern armies, on through the four years, the work of conversion went forward. Rude chapels were built of logs or of shacks, and were usually crowded to listen to preaching." When the army was in motion the chaplain would mount a box or stump and the men gathered eagerly to hear the word. "Prayer meetings held by little knots of soldiers, in a retired nook, under the low-spread trees, in the tents, everywhere, were a marked feature of the revival spirit. In the third and fourth years of the war the western regions appeared more moved by the revival spirit than before. Officers—colonels, majors, captains, lieutenants—where regiments were without chaplains, conducted meetings." "While the corps of Price was in camp in the winter of 1863-4, Dr. Kavanaugh kept up persistent services all the time, reaching hundreds of conversions. . . . It was estimated that in the state of Arkansas alone, during that winter, more than a thousand soldiers were converted. Both west and east the services were often conducted in real protracted meeting form. Those seeking religion were invited forward, one chaplain reporting that the night be-

fore fifty mourners were at the altar for prayer. The mourners' bench, the improvised altar, the call forward for prayers, were the common methods used. By the end of the war it was estimated that one hundred and fifty thousand men had been converted. The southern states had never seen such a revival." The good effects of this most extraordinary work of grace are beyond calculation. It not only furnished moral strength to the South in its day of humiliation and poverty but gave a wonderful uplift and stimulus to the churches of that section.

In 1904-5 occurred in Wales one of the greatest revivals in the history of the church. While men were wondering if the day of great revivals were past, suddenly this Welsh revival broke forth and swept through the land with almost irresistible power. It was a revelation to the world that men's needs and the Holy Spirit's power were the same as ever. This great work began in December, 1904, in a testimony meeting. Testimony and joyous gospel singing were the principal means used throughout the revival. Evan Roberts, a young man about twenty-six years of age, was the most prominent leader. "Eyewitness" gives, in the Methodist Recorder, an account of one of the revival services. The chapel in which the service was held was packed from floor to ceiling, and a service of song and testimony went on for two hours before Roberts

arrived. When at length he appeared the whole congregation jumped to its feet and jubilantly sang, "Diolch Iddo," etc.—"Songs of praises I will ever give to Thee." Then for an hour Roberts pleaded with pathos and passion, and in conclusion made his usual appeal for public confession. "The response is immediate and impressive. Moved as if by one mighty impulse, nearly the whole of the congregation is upon its feet, and remains standing for forty minutes, while 'streams of testimony' are issuing forth from men, women, and even little children in all parts of the building; many for the first time declare their love for Jesus Christ. It was an extraordinary scene, the like of which I never witnessed before. Fragments of hymns, verses, and 'experiences,' mingled with sobs and praises, followed each other—sometimes half a dozen at a time, in different parts of the chapel—in amazing and pentecostal profusion. Then an appeal is made to the unconverted who are still sitting: 'Who will receive Christ now?' Instantly there is a chorus of acceptances. As each convert or batch of converts rises the pent-up people burst again and again into the triumphant strain: 'Diolch Iddo.'" This great revival attracted the attention of all classes, and became the object of transcendent interest; games, lectures, politics, and even business had to stand aside. The moral awakening was tremendous. Old disputes were settled, old debts were

paid, profanity, rowdyism, gambling, and drunkenness were given up, saloons were deserted. More than a hundred thousand people professed conversion. This revival has been a great quickener of faith the world over.

The work of the Holy Spirit is not always as spectacular as in the instances given in this chapter. There are many quiet revivals in which there may be little outward manifestation of the Spirit's presence and power, but a work just as genuine, thorough, and permanent, as in any other. There is a work of untold magnitude carried on by the Holy Spirit in coöperation with the labors of faithful pastors, which is not as a rule blazoned to the world. Occasionally items appear in the church papers that give glimpses of this widespread work. In one we read as follows: "No protracted meeting was held; no evangelist was sought for or thought of. God kept his promises as the pastor preached and the people prayed. Three years went by, and new names came upon the church records every month but two in the whole thirty-six. There was no ebb-tide in all that time." Another item says: "The great Kensington Church, of which Dr. Bamford is pastor, held a month's meetings in the fall in which one hundred and fifty souls were converted. Dr. Bamford has been pastor of this church for three years, and in that time nearly five hundred souls have been converted at her altars."

In a recent address Bishop Warren says: "A former student in the Boston Theological School came to Denver on March 18 determined, as he said, to preach the gospel of Christ on Sunday and apply it on all days. Not a service passed without additions to the church membership, till at the close of thirteen weeks he had received on probation or by letter two hundred and eighty into the church. Another preacher, a graduate of the same school, came to Denver a little more than three years ago. At the end of three years he had received five hundred and ten into membership." What can be more wonderful than the constant blessing of the Almighty upon the earnest labors of Charles Spurgeon in his London ministry of thirty-six years? Nearly twenty thousand persons were admitted into his church in this period, and who can tell the story of the thirty-six chapels founded by this man of God, and of the effect of his sermons still being sown broadcast over the world?

In a notable address before the Conference of Christian Workers at Northfield, in 1906, Dr. Charles L. Goodell, pastor of Calvary Church, New York, testified to the Spirit's coöperation with him in his pastoral work as follows: "I say to his glory that in these twenty-five years of my ministry I have never received less than one hundred souls a year, and in some years many times that number; and in all those twenty-five years I have not passed

a single monthly communion service without receiving some into the church." Of his labors at Calvary Church he stated that, after a revival that came in January, he received three hundred and sixty-four people into the church, who "bore evidence of the Spirit in their lives, and most of them have kept steadily on. This work was duplicated this present year, and last winter I received as many as a year ago. As a result of a two years' pastorate in that city, which is the 'graveyard of ministers,' God gave us over and above all removals, one thousand additions, increasing the membership from fourteen hundred to over twenty-four hundred."

## CHAPTER XVIII

### THE HOLY SPIRIT IN THE SCHOOLS

I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy.—Acts 2. 17.

It is a wise instinct that has led to the establishment of distinctively Christian schools, both at home and in the foreign mission fields. The untold advantages of the secular public schools forbid all thought of substituting anything in their place; nevertheless, at some time in the school life of the child he should have the benefit of a school where special attention is given to the development of the religious nature. Either more attention should be given to the religious nature in our public schools or supplemental schools should be provided to meet this need. In the higher grades Christian schools are provided by the churches. In these Christian schools the Holy Spirit has had at times singularly splendid triumphs. One can hardly conceive of a better opportunity for the work of the Spirit than where a body of young people, at a most impressible age, are segregated to some extent from the world, and brought under the influence of wise and devoted instructors and of believing fellow-students.

John Wesley may have lacked wisdom in the practical management of a Christian school, but he had the larger wisdom that recognized the importance of such schools, to which he devoted much of his energy. How great must have been his joy to hear of the Spirit's work at his cherished Kingswood! One of the masters writes to Mr. Wesley an account of this work. From this account we gather a few items. "On Wednesday the twentieth [of April, 1766] God broke in upon our boys in a surprising manner. A serious concern had been visible in some of them for some time past; but that night, while they were in their private apartments, the power of God came upon them, even like a mighty, rushing wind, which made them cry aloud for mercy. For my own part I have not often felt the like power. We have no need to exhort them to pray, for that spirit runs through the whole school, so that the house may be called, 'a house of prayer.' While I am writing the cries of the boys in their several apartments are sounding in my ears. There are few who withstand the work, nor is it likely they will do it long, for the prayers of those who believe in Christ seem to carry all before them. . . . The outpouring of the Spirit on the children of our school has been exceeding great. I believe there is not one among them who has not been affected more or less." It would require volumes to tell the whole story of God's wonderful

revealings of his power in Christian schools from that time to the present. The few instances here given will merely suggest what a glorious history it would be if all were known and written of the Spirit's work in Christian schools.

In 1895 the intense religious life in Taylor University, at Upland, Indiana, culminated in an unprecedented revival. "On Sunday night," writes Dean Ayres, "God's saints were wonderfully filled with the Holy Spirit. Conviction was on the unsaved and burden for souls on the saved so great that regular school work was laid aside for Monday. We came together at chapel time Monday morning determined to let the Spirit lead. The call for seekers was made, and several came to the altar under real old-time conviction. They kept coming. The meeting lasted all the forenoon, and all class work was stopped. The students could not study. The meeting was announced for two o'clock in the afternoon. God met us again in power. . . . All the second week the meeting gathered power, and nearly all class work was abandoned for the whole week. When class work was attempted pupils got excused to seek God and to pray for seekers. All but two or three of the students were soundly converted and many received the blessing of perfect love. The power of the meeting was felt in the community, and a number outside the school were gloriously saved. The work was deep and thorough,

as was shown by the depth of conviction, repentance after the Bible fashion, including confession, reconciliation, and restitution." From an account of a most gracious work at Cookman Institute, Jacksonville, Florida, we take the following: "The new president of this school, the Rev. J. T. Docking, Ph.D., gives special emphasis to spiritual education. In arranging the year's work evangelistic services were given prominence. From the first it was evident that the Spirit of God was present, and the blessed work deepened until the entire school was touched by its awakening and convicting power. The meetings were held twice a day. At every service earnest penitents found peace at the altar. The tears of the penitents, the shouts of the converts, together with the songs and prayers of the saints consecrated the altar of our new chapel to the cause of Christian education. More than one hundred have been gloriously converted."

Bishop Bashford gives a graphic account of a revival in the Anglo-Chinese College at Foochow, China, as follows, in part: "The Anglo-Chinese College is largely patronized by the sons of officials and of business men who are not Christians, and at least four fifths of the young men who enter the college come from non-Christian homes. A very gracious work of the Spirit has begun in a spontaneous manner in the college. It began with group prayer meetings among the students, held

without the suggestion of the teachers, and thus resulted in a nightly prayer meeting of the students who are members of the Young Men's Christian Association. These prayer meetings have increased in interest and attendance until twenty-eight young men began the Christian life." Then, on a Sunday evening, the work became greatly enlarged. The students held a prayer meeting a half hour before the public service. "Between five and six hundred persons were present, most of them students in the college or in the girls' schools, and I have never seen in the magnificent revival services at Delaware such manifestations of the Spirit as were experienced that evening. . . . On the next night I spoke to the young men and appealed to them to set aside their plans for money-making and for business careers, and to take upon themselves the evangelization of China. At the close of my address I asked how many of the three hundred young men there present were Christians when these meetings opened, and perhaps seventy or eighty arose. I then asked how many had become Christians since the meetings began, and perhaps one hundred to one hundred and twenty arose. I asked how many of the others had fully made up their minds to enter the Christian life, and every student who had not risen before rose to his feet. I do not think that Methodism in her early days ever witnessed deeper, more intense, or more universal conviction than has

been witnessed in these recent services at the Anglo-Chinese College." Another instance from China is the recent revival in the Nanking University. It began with union meetings under the leadership of a Chinese evangelist. "The end of the union meetings marked the beginning of our work among the unbelievers. We started a series of meetings at the Nanking University, which continued with intense interest four weeks. These were remarkable meetings. At the very first one students came to the altar seeking regeneration. Soon the altar was filled every night, and later it was crowded three deep with seekers. There was little personal work done at the altar services. The Holy Spirit did the persuading. The students rose from their places in the back part of the church and each walked forward alone, their faces bearing a look of determination which meant that they were on the most important quest of their lives. When we knelt a volume of prayer went up from the altar and from the whole front of the church. The prayer was spontaneous and seemed to come not from a few but from all who were kneeling there. There was no shouting, no undue excitement, but something like the sound of many waters was the praying of these earnest suppliants. They knew why they came, that they were seeking the consciousness of forgiveness and regeneration. And God was just as gracious to those Chinese, and saved them as glori-

ously, as though they had been of any other nation. Some of the worst lads in the school came to learn that God had for Christ's sake redeemed them."

But Christian scholars are not the only ones that God has visited in great power, as the following from Finney's Autobiography will indicate: "There was at that time a high school at Rochester [New York] presided over by a Mr. B——. Mr. B——. was a skeptic, but was at the head of a large and flourishing school. Miss A——., a Christian woman, was his assistant. The students attended the religious services [Mr. Finney's revival services], and many of them soon became deeply anxious about their souls. One morning Mr. B——. found that his classes could not recite. When he came to have them before him they were so anxious about their souls that they wept, and he saw that they were in such a state that it very much confounded him. He called his associate, Miss A——., and told her that the young people were so much exercised about their souls that they could not recite, and asked if they had not better send for Mr. Finney to give them instruction. She afterward informed me of this and said she was very glad to have him make the inquiry, and cordially advised him to send for me. He did so and the revival took a tremendous hold on that school. A few years since Miss A—— informed me that more than forty persons that were then converted in that school had

become ministers; a large number of them had become foreign missionaries."

On one of Mr. Moody's visits to England he held a mothers' meeting at Cambridge one afternoon in which three hundred mothers of Cambridge gathered and pleaded earnestly for the young men of the university. "That night," says a correspondent of Mr. Moody's biographer, "the tide turned. Who that was privileged to witness it will ever forget the scene? I may remind old Cambridge men that there is a gallery in the gymnasium used as a fencing room, and approached by a long flight of steps from the gymnasium below. The preacher's subject was 'The Marriage Supper of the Lamb.' At the close of his address he asked any who intended to be present at that marriage supper to rise and go up into that gallery—a terrible test. Amidst an awful stillness a young Trinity man rose, faced the crowd of men, and deliberately ascended the stairs. In a moment scores of men were on their feet, following him to that upper room. Many that night made the great decision. Some of the men who then received the Lord Jesus as their personal Saviour are known to me as honored servants of God in positions of great importance." From Cambridge Mr. Moody went to Oxford. Here he met considerable opposition, as he had at Cambridge at the first, but by the help of the Spirit he won the day also at Oxford. In a large meeting of the students he had

asked those who would take Christ as their Saviour to say "I will," and many had so responded. "He hazarded a further test. He suggested that those sitting in the first three seats in front should vacate them, and that those who had just spoken should come, and kneeling down dedicate themselves to God. The request was scarcely uttered before some five or six rows of seats were filled with a solid phalanx of kneeling figures." "We have seen a good many of Mr. Moody's and other evangelists' meetings," wrote a correspondent for *The Christian*, "but if we can trust our memory, we have never seen anything like this. The power of God seemed to be present in such a degree that these young men, many of them the flower of the rising intellect of the land, seemed to be swayed at his will like the ripe standing corn before the breezes of heaven."

After the churches established an annual concert of prayer for the reviving of religion in the colleges and other higher institutions of learning, "from that time," says Dr. Patton, "began a series of more or less powerful revivals of religion in our American colleges. Prayer increased more and more, and with prayer came earnest desire and appropriate labor. Faith and works wrought together and the blessing came." Dr. Theron Baldwin says: "It has been estimated that fifteen hundred students were made the hopeful subjects of grace in

thirty-six different colleges, from 1820 to 1835 inclusive." In the forty-six schools of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church there were six hundred and fifty-nine conversions in one year, and one of these institutions has had over eighteen hundred conversions in the last thirty years. A correspondent reports to the Christian Herald a great work of God in Abingdon, Illinois, in which seven hundred people were converted. A feature of the work was the wonderful hold it took upon the young people of the schools. The correspondent says: "Abingdon is a factory town, is the seat of Hedding College, and has excellent public schools. Like a tidal wave the revival swept through each of these institutions. In the public schools many children are now Christians. In Hedding College scores were converted, and few of the regular students remain outside the fold. Even the children have been fired with a passion for souls. The entire town is honeycombed with children's prayer meetings and Testament leagues. The members of the leagues agree to carry a Testament always with them, to read it daily, and to endeavor continually to win souls. At weekly prayer meetings held by the children themselves boys and girls give glowing testimonies, and all lead in prayer." A remarkable work has recently been carried on in some of the colleges and secondary schools of the Methodist Episcopal Church, un-

der the leadership of the Commission on Aggressive Evangelism. Dr. T. S. Henderson, superintendent of the Commission, visited several colleges and Dr. J. O. Randall several other colleges and schools, and their work was of thrilling interest and wonderfully owned of God. Large numbers of the students accepted Christ, and a good number of recruits were secured for the ministry, for missionary work, deaconess work, and for other kinds of Christian labor. Hundreds subscribed to the following King's Legion pledge: "I hereby freely and fully dedicate myself to Jesus Christ as a living sacrifice for the salvation of others, wherever, whenever, and for whatever service will please him. I will definitely seek the will of God for my lifework, and irrevocably covenant to do that will regardless of circumstance, condition, or cost." In one college—George R. Smith College, Sedalia, Missouri—"at the closing chapel service every student present, with a single exception, made a frank, open stand to live for Christ, and to help him win the world."

## CHAPTER XIX

### THE HOLY SPIRIT IN MISSIONS

And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.—Mark 16. 15.

And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13. 2.

THERE is no more thrilling chapter of the history of the gospel than that which relates the wonderful leadings and the wonderful victories of the Holy Spirit in mission work. Perhaps in nothing else has the leading of the Spirit been more marked. Doubtless some of the Antiochian Christians were sure there was plenty of work around home to employ all the energies of two of their best ministers, but the Spirit said: "Separate me Barnabas and Saul for the work whereunto I have called them." Thus, under compulsion of the Spirit, the pioneer missionary movement began. From that day to the present time the call of the Spirit has been the motive power that has carried the gospel to the ends of the earth. Not only has the Spirit initiated the work, but in giving it direction his hand has been seen most remarkably at times. Paul was forbidden of the Holy Spirit to preach the word in "Asia," and held back from Bithynia, that he might carry the gospel to the continent of Europe. William

Carey would have gone to Tahiti, but the Spirit sent him to India instead. In view of the results, could anything have been wiser? Adoniram Judson was turned back from India and strangely led to Rangoon, a place which he regarded with the utmost aversion as a missionary field, little knowing that the Karens were a people prepared of the Lord, who were in expectation of white teachers to be sent them, to instruct them from the Book of God, and that he was to become the founder in that place of one of the most successful missions in the world. Barnabas Shaw was forbidden of the Spirit to preach the gospel in Cape Town, and journeyed twenty-seven days into the wilderness, "not knowing whither he went," or for what special purpose, and three hundred miles from his starting point he met a band of heathen, headed by their chief, on their way to Cape Town in search of a missionary to teach them "the great Word." After John Gossner had manifested his disapproval of the desire of some artisans to go as missionaries he prayed with them, and almost before he knew it he became a missionary enthusiast, and before his death put one hundred and forty-one missionaries into the field. The story of missions is crowded full with the wonderful leadings of the Spirit, directing in the work, solving difficulties, shielding from peril, and turning the opposition of foes to the advantage of the gospel.

Of the coöperation of the Spirit giving success to missionary labor there are instances without number. Of a service held among his Indians in the summer of 1745 Brainerd says: "There was much visible concern among them while I was preaching; but afterward, when I spoke more particularly to one and to another, whom I perceived to be under much concern, the power of God seemed to descend upon the assembly like a rushing, mighty wind, and with astonishing energy bore down all before it. I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more apt than the irresistible force of a mighty torrent, or swelling deluge, which with insupportable weight and pressure sweeps before it whatever is in its way. Almost all persons of whatever age were bowed down with concern together, and scarce one was able to withstand the shock of the surprising operation. Old men and women who had been drunken wretches for years, and some children not more than six or seven years of age, appeared in distress for their souls, as well as others of middle life. The most stubborn hearts were obliged to bow." About a week later he says: "I never saw the work of God appear so independent of means as at this time. God's manner of working among them appeared so entirely supernatural and above means that I could scarce believe he used me as an instrument, or what I spake as a

means of carrying on his work. I seemed to do nothing, and, indeed, to have nothing to do but stand still and see the salvation of the Lord. The effects of this work have been very remarkable. Many of these people have gained more doctrinal knowledge of divine truths in less than five months than could have been instilled into them by the most diligent use of the most proper and instructive means for years together without such a divine influence. Their pagan notions and idolatrous practices seem to be wholly abandoned."

In the summer of 1839 a remarkable work of God broke out at the mission station of Heddington, Liberia. The colored local preacher in charge notified the superintendent of the mission as follows: "For Christ's sake come to Heddington quickly. Let nothing but sickness prevent. Come up and see the bush burn! Come up and see the desert blossom! Come up and see God convert the heathen! Do not stop to change your clothes, to eat or drink or sleep. Salute no man by the way. Glory! Glory! Glory be to God for his wonderful work among the heathen!" On July 7 nineteen were received into the church, and among them was King Tom. On the same day nine were converted in the morning and six more in a later meeting, thirty-six in all on one day. Great assemblies of the natives met every day and heard the word, and were deeply moved. The work continued all sum-

mer and spread into many of the towns round about.

In 1878 a veritable Pentecost began in the Baptist mission to the Telugus, in India. "Brother Clough and his helpers," wrote the Rev. Mr. Williams, "were literally crowded upon by the people who were pressing into the kingdom of God. I saw what few missionaries have seen. More than a thousand people from one of the Ongole Pallem came into the compound and gave up their idols." Mr. Clough writes: "I cannot write in detail. God was with us and glorified himself. A multitude were baptized, three thousand two hundred and sixty-two in all. These make, with those already reported, eight thousand six hundred and ninety-one baptized from June 16 to July 31 inclusive." Of this wonderful work the Rev. Dr. Gordon says: "When in 1878 the first fruits of this revival were gathered, two thousand two hundred and twenty-two believers were baptized in a single day and in a single company; and when that year closed more than ten thousand disciples had been added to the church, in every instance the most rigid examination having been made into the candidate's evidence of a regenerated heart. Nor did the Pentecost end with a single year. The revival has gone on with no permanent abatement, so that the record of the year just closed, 1891, shows an ingathering of nearly ten thousand Telugu disciples into

the church of God." After giving several instances of the great work of God going on in India, Bishop Warne says: "At another great meeting in Cawnpore, where a multitude of Christians were around the altar seeking the fullness of the Spirit, I said to the non-Christians, who were present in large numbers: 'Come around the altar and pray with us.' They came, and Christians, Mohammedans, and Hindus prayed together. Soon a Mohammedan gentleman was converted and testified, and another Mohammedan said: 'Cut my heart open and you will find Jesus Christ in it.' Then a Hindu fakir, with his saffron robes and long hair, was converted, and before I knew it our native preachers, in their enthusiasm, had this unbaptized heathen priest in the Methodist pulpit exhorting his non-Christian friends to come and seek the Christ who had saved him from his sins." The meeting was out of the bishop's hands, and, under the lead of his enthusiastic native assistants, went on with great power and success. The Christians of India know well what the saying signifies, "Not by might, nor by power, but by my Spirit, saith the Lord."

Dr. A. J. Gordon tells a story of the Spirit's power among the Eskimos of Labrador: "One day in 1804, as a missionary was preaching from the text, 'The Son of man is come to seek and to save that which was lost,' the words took powerful hold of a wretched, abandoned woman, so sunk in every

vice that she was despised and shunned by even her degraded countrymen. She was filled with the deepest anguish, and spent the night in the huts occupied by the dogs, as though unworthy to associate with human beings. The great word of the preacher, however, proved a savor of life to her soul. She entered into sweet peace, and immediately began to praise the Saviour in most exultant strains. She became as a live coal in her village, from which the whole community was set on fire. Old and young were brought under powerful conviction. 'In every hut the sound of singing and praying was audible, and the churches could not contain the numbers who flocked to hear the message of salvation.' Those converted were moved at once to become missionaries to their heathen countrymen, and so the work spread throughout the land."

In 1866 William Taylor came providentially to South Africa, and held meetings, passing from one mission station to another, during seven months with astonishing results, eight thousand people professing conversion, twelve hundred whites, the remainder natives. At Heald Town Mr. Taylor preached to a large number of the natives, Siko Radas, a young Kaffir, interpreting. "There was evidently," says Mr. Taylor, "an extraordinary power of the Holy Spirit resting on the audience during the preaching, but silence reigned, except the slight

murmur of suppressed sobbing and tears. We then invited seekers to come forward and occupy the forms from the front as far back as might be necessary. They rushed forward with the violence which the kingdom of heaven suffereth, and many of the violent took it by force that day. At least three hundred seekers were down on their knees within a few minutes. They were all praying audibly and the floor was wet with their tears. Brother Sargent seemed for a few moments fearful, thinking it might lead to confusion, but I reminded him of the undeniable evidence that God the Holy Spirit was moving in the matter, and however much of human dross and infirmity might be mixed into such a mass of superstition and sin, the people had been well instructed, and the Holy Spirit was fully competent to manage the business. One hundred and thirty-nine professed to find peace with God during our service of five hours." Two days later Mr. Taylor returned to Heald Town and held another service. The house was crowded, and among the seekers that day were many aged people. Mr. Taylor said: "The awful presence and the melting power of the Holy Spirit on this occasion surpassed anything I ever witnessed before." Brother Sargent reported one hundred and seventy converts, making in the two services three hundred and six natives and ten whites saved.

### PART THIRD

#### HOW TO SECURE THE COOPERATION OF THE HOLY SPIRIT WITH OUR EFFORTS FOR OUR OWN HIGHEST GOOD AND FOR THE HIGHEST GOOD OF OTHERS



## CHAPTER XX

### LAWS OF THE HOLY SPIRIT—CONFIDENCE IN THE SPIRIT

THE coöperation of the Holy Spirit in all our holy endeavors is the rich legacy of Jesus Christ, promised to his disciples and gloriously bestowed on them both at Pentecost and afterward, and, according to the words of his inspired apostle Peter, inherited by all followers of Jesus in all ages of the world since that time. With such a glorious inheritance what practical results should we look for, and what practical results do we see? With such a spiritual force always at hand, at once so all-sufficient and so available, what should hinder the constant and rapid advance of the gospel at any time or place? With such a Helper as the Holy Spirit, why are so many Christian people far below the ideal Christian character? With such an Almighty Helper, why are Christian churches languishing? Why are not revivals prevailing everywhere and always? Why, indeed, has not the world been converted long ago? There is one sufficient answer: men do not coöperate with the Holy Spirit according to the laws of the Spirit. The history of his work shows that the Holy Spirit follows certain established laws, just as the Source of all life

does in the realm of physical life. The farmer, the gardener, the florist proceed without hesitation to cwork with the Infinite Source of life, according to the laws of life as far as they have learned them and understand them. It goes without saying that they succeed. But he who cworks with the Holy Spirit of truth, following the laws of the Spirit, is just as sure—in fact, more sure—of spiritual results as is the farmer sure of his harvest. “I fully believe,” said President Finney, “that, could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones.”

What are these laws of the Holy Spirit which inspiration and experience have discovered to us? Perhaps they may be summarized in the three following general statements. If one desires the work of the Holy Spirit, either in his own soul or in behalf of others, he needs, first, to have confidence in the Holy Spirit, a confidence full, undoubting, and never failing; secondly, to ask that he may receive, to ask in faith, largely, persistently; thirdly, to co-operate with the Holy Spirit, faithfully, in all things, and in accordance with the will of the Spirit. He who does these things is absolutely sure of the Spirit’s coöperation. There is not the least possibility of failure on the part of the Spirit. There will be blessed results of this copartnership

of effort, but the extent of the result may be dependent on some other things, favorable or unfavorable, such as personal qualifications, the help or hindrance of others, etc. One man working in conformity to the laws of the Spirit is a power; ten men working in conformity to the laws of the Spirit would stir any community to its depths; one hundred men thus working would be an irresistible force, and a whole church thus working would soon take the world for Christ.

*Confidence in the Holy Spirit.* Strange to say, with the wonderful history of the Holy Spirit's work before the church there is yet a marked lack of confidence in him. The faith of the church in the Holy Spirit is far below the farmer's faith in "nature." His help is not viewed as so absolutely dependable as are the operations of natural laws. As a result, Christian workers are timid, lack assurance, and hesitate about attempting any work that appears difficult. One cause of this lack of confidence is the erroneous idea that the Holy Spirit comes and goes, helps or withholds help, according to his own sovereign, personal will, and not according to laws as fixed and unchangeable as the laws that govern the physical world. One result of this error is that churches, and sometimes individuals, fall into a habit of waiting "until the set time to favor Zion" arrives, and occasionally have thus waited until they died. The "set time to

favor Zion" is, of course, when Zion turns to the Lord with all the heart. It is not a date established by any arbitrary decree. President Finney tells of one minister who had settled down to the conclusion that revivals might come about once in five years. Having had a revival in his church, he had no idea of looking for another within five years more. But the next year there was a revival in a neighboring town, and he was present in the services there several days and became very much engaged in the work. He returned home on Saturday, and went into his study to prepare for the Sabbath. While thus engaged his soul began to be agonized at the thought of the many of his own people who were likely to die before another revival would visit them at the end of five years. He began to make calculations as to the probable death rate, and his heart bled at the dreadful prospect. Without looking for any direct result—for was not the Spirit limited to five-year periods?—he embodied his calculations in his sermon, and on the morrow poured out his heart to his people. To his unspeakable astonishment forty heads of families were awakened under that sermon and a powerful revival followed.

Another cause for the lack of confidence in the Holy Spirit arises from the many failures which have followed spasmodic and half-hearted attempts to cwork with the Spirit in the salvation of lost

men. Ministers, churches, and individual workers ostensibly seek to do spiritual work while actually "keeping back part of the price." Nothing succeeds, and the conclusion is formed that the Holy Spirit is an uncertain factor, not always to be depended upon.

Yet another reason for a low degree of confidence in the Holy Spirit is the habit of underrating his ability to cope with obstacles and apparently insurmountable difficulties. "This is a hard place" or "a hard case," says unfaith. All sorts of hindrances, real and imaginary, rise up to form an impassable barrier to the Spirit's work. But people do not know the full power of the Spirit and the infinite resources at his command. There are no hard cases or places with the Lord, and nothing is impossible to the Almighty.

A church in Baltimore had not had a revival for years; all efforts in that direction had failed. It was a very aristocratic church. The pastor was a godly man and greatly desired to see his people converted. He invited the Rev. William Taylor to come to his assistance. Taylor called the leaders of the church together for council. They were not favorable to the attempt to have a revival at that season of the year, for it was in April and in the midst of their spring trade. Said one: "We have never been able to have a revival here in the most suitable time of the year, and to attempt such a thing at this

most unsuitable season is out of the question." The brethren agreed, however, that if the pastor and Mr. Taylor were willing to face the failure and disgrace of an abortive attempt, they would not object, but as for themselves, they were too busy to attend the meetings. The meetings were held. Mr. Taylor insisted on having the main audience room in the large church opened for the revival services. The house was crowded. Even the busy leaders of the church seemed, after all, to find plenty of time to attend the services. In two weeks, in the most "unfavorable" time of the year, two hundred persons were converted in this church that had never before had a revival. There is nothing too hard for the Spirit when we are willing to pay the price, when we lay down all we have and all we are to be used by him at his will.

Of course the help of the Holy Spirit is always greatly desired, constantly prayed for, and much talked about, though often he is, at the same time, discounted as a factor too eccentric and too uncertain to be really depended upon. Nothing is more needed in these days, when in large sections of this country Christianity is barely holding its own (if, indeed, there is not actual decline), than a renewal of strong faith in the Holy Spirit. "Praise God for what he is going to do in London," exclaimed Moody as he began his work in that city. He knew his great Coworker well, and had the ut-

most faith in his ability. It is the men and women of daring and undoubting faith who are most used by God in his work. According to their faith is it unto them. Oh, for greater confidence in the Mighty to help, and the Mighty to save!

Once a number of ministers went to hear William Taylor and learn the secret of his power. They occupied seats near the pulpit. They had heard him preach, and they did not think his preaching was anything remarkable. Taylor said to them: "There is no room for you here, brethren." "Why?" they asked. "Because there will be so many seeking Christ directly," he replied. They smiled; for had they not heard him preach? There had been no eloquence, no great power apparent in the sermon. But it was as Taylor had said. Such crowds came forward as seekers that the ministers had to move away to make room. It was his faith in the present and coworking Spirit, more than anything else, that made Taylor the great and successful evangelist that he was.

Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries: "It shall be done."

Some ministers and churches are too overcautious in asking for the Spirit. President Finney tells of one such church. Instead of claiming the promised blessing, by undoubting faith, they prayed

with an "if." Very earnestly they would pray for the Holy Spirit and plead the promises, and then say: "If it be thy will, grant us these blessings for Christ's sake." It was through a young convert they discovered their mistake. She lived in the home of the minister, and one day came to his study in distress of mind. To the minister's inquiry she explained that her distress was on account of the way the old church members were praying for the Spirit. She thought it was questioning God's sincerity to say, "If it be thy will" when he had given a direct promise. The minister tried to argue the case with her, but without success. She said: "I cannot argue the point with you, sir, but it is impressed on my mind that it is wrong, and dishonoring God." She went away weeping with anguish. The minister saw that she was not satisfied, and it led him to look at the matter again, and, finally, he saw that it was putting an "if" where God had put none, and where he had revealed his will expressly, and that it was an insult to God. He went and told his church they were bound to believe that God was in earnest when he made them a promise. Taking this view of the matter, the church began to pray mightily in the Spirit, and a most powerful revival followed.

The first law of the Spirit is, then, unhesitating confidence or faith. A confidence that makes little account of circumstances, oppositions, or difficul-

ties; an exhaustless confidence. A faith like the husbandman's, that hath long patience. A confidence that amounts to assurance, making the timid courageous, the weak strong, the inefficient efficient, and the lone worker a mighty host. Why not? Is not the Holy Spirit, our Coworker, infinite in wisdom, in might, and in power? It is once more "the sword of the Lord and of Gideon," and no possibility of failure.

## CHAPTER XXI

### PRAYER AND THE SPIRIT'S WORK—PRAYING FOR INDIVIDUALS

THE second great law of the Spirit is thus announced by our Lord, "Ask, and it shall be given you," and is specifically explained in his comment on the same: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him?" The whole history of the Spirit's work testifies to the great importance assigned to prayer. It is doubtful if one single instance among the many given in Parts One and Two occurred without earnest prayer as an essential factor. Nothing is more important than prayer, nothing more essential. There are good reasons why prayer is required. Prayer brings the human spirit and the Divine Spirit into sympathetic touch. Through prayer the human spirit rises into harmony with the Divine Spirit, and is adjusted to become the receiver and the conveyer of the Spirit. New light, new wisdom, inspiration, strength, and courage come through prayer. The praying soul becomes a dynamo of spiritual energy, whose influence is felt far and wide through the operation of psychic laws not very well understood

at present, but of which we have inklings in certain other phenomena. Wonderful are the results of prayer, even where distance seems to present an insuperable obstacle, and where no other human agency can be employed. In the consideration of prayer in its connection with the work of the Holy Spirit we enter a field of wonderful fact, infinite in extent. Attention will be directed to only four sections of this vast subject: Prayer for Individuals, Prayer for Revivals, Prayer Meetings, and The Prayer of Faith.

*Prayer for Individuals.* When Mr. Finney was conducting revival meetings at Evans Mills, New York, a man there by the name of D—— kept a low tavern in a corner of the village, which became the resort of all opposers of religion. “The barroom was a place of blasphemy,” says Mr. Finney, “and Mr. D—— himself was a profane, ungodly, abusive man. He went about the streets railing against the revival, and would take particular pains to swear and blaspheme whenever he saw a Christian. Father Nash heard us speak of this Mr. D—— as a ‘hard case,’ and immediately he put him on his praying list.” This “Father Nash” was a man of extraordinary power at the throne of grace, and many wonderful facts have been related of his success in prayer. “Not many days afterward,” continues Mr. Finney, “as we were holding a meeting with a crowded house, who should come in but this

notorious Mr. D——? His entrance created a considerable movement in the congregation. People feared that he had come in to make a disturbance. The fear and abhorrence of him had become general among Christians, so that when he entered some of the people got up and retired. I knew his countenance and kept my eye upon him. I very soon became satisfied that he had not come in to oppose, and that he was in great anguish of mind. He sat and writhed upon his seat, and was very uneasy. He soon arose and tremblingly asked if he might say a few words. I told him he might. He then proceeded to make one of the most heart-broken confessions that I almost ever heard. He soon came out and professed a hope; abolished all the profanity and revelry of his barroom; and from that time as long as I stayed there, and I know not how much longer, a prayer meeting was held in his barroom nearly every night.” Dr. E. M. Mills gives an account of the conversion of another “hard case” of a totally different sort. There are no more discouraging cases than that of those who constantly attend the religious services, and always seem on the point of yielding, but, in fact, are always resisting. “You are wasting your breath on Mr. J——,” said a class leader to Dr. Mills, his pastor. “We have not had a revival meeting in this church for twenty years that he has not attended. He has always seemed interested. I have no hope that he

will ever become a Christian. I have given him up." Nevertheless, Mr. Mills became greatly interested in this man, and urged the workers in his church to pray and labor for his conversion, though he met with very little encouragement, as nearly all shared the sentiments of the class leader. However, a few continued to pray for him. "Some eight months later," says Mr. Mills, "I was holding my class meeting one stormy Monday evening, when the door opened and Mr. J—— entered. The speaking was voluntary. He soon rose and said: 'I have long desired to become a Christian. I have often determined to ask your prayers, but my courage failed me. Many times last winter I went to the meetings expecting to make a start. I was glad when I heard of this meeting tonight, for I thought it would be easier to begin here, and when I become stronger confess Christ in the public congregation. Will you pray for me?' In a few minutes he found pardon. He lived an earnest, happy life, and his end was peace. The moral of this story he himself frequently expressed in the prayer meetings: 'Do not give up as hopeless those who have long come to the house of God without becoming Christians.' "

Dr. Patton, in *Prayer and Its Remarkable Answers* gives the following incident, very cheering to those who become discouraged in their work, showing how prayer can turn apparent defeat into glorious success: "A highly cultivated lady, princi-

pal and founder of an important ladies' seminary, began to doubt whether the Lord was accepting her services in that institution. She determined to test the matter by taking one of the most unpromising students as the special subject of her prayers and influence. Feeling that now everything was at stake, her prayers became intensely earnest, and went up day and night. The young lady concerned knew nothing of this struggle at the mercy seat in her behalf, yet in less than a week she came of her own accord to the principal, inquiring the way of salvation, and was soon rejoicing in her Saviour. Not only so, but after a little while her mind became interested in the lost condition of her sisters in the heathen world, and she devoted her life to the missionary work." The remarkable results of a poor man's prayers for one who had done him a kindness are thus related by Mr. Finney: "A poor man in the western part of this state [New York] was sick with consumption. He was a poor man and sick for years. An unconverted merchant in the place had a kind heart, and used to send him now and then something for his comfort, or for his family. He felt grateful for the kindness, but could make no return as he wanted to do. At length he determined that the best return he could make would be to pray for the merchant's salvation. He began to pray, and his soul kindled, and he got hold of God. There was no revival, but by and by, to the aston-

ishment of everybody, the man came right out on the side of the Lord. The fire kindled all over the place, and a powerful revival followed and multitudes were converted." The incident indicates that prayer follows where the heart is interested; what more natural, then, that members of the same family should pray for each other? How many husbands have been saved, how many far-wandering children restored to right ways, how many brothers, sisters, parents, have through the earnest prayers of their loved ones been brought to Christ! "Two mothers," says the Rev. Burdett Hart, in *Prayer and Its Remarkable Answers*, "the only Christians in their households, most excellent ladies of strong faith and efficient works, agreed to pray for their husbands and children, till they should be converted. They did so, and their lives were in harmony with their prayers. One by one their husbands and children were all converted. The husbands became efficient and esteemed officers in their respective churches. One of the children became a minister of the gospel, and others were active and benevolent supporters of the cause of Christ."

One of the many touching incidents of the great revival in Wales, in 1904-5, is reported as follows: "At Cardiff a young man, who had been lost to his parents for three years, turned up at the very service where his father (a county magistrate) and his mother were praying for him. His father knelt at

his side to help him to Jesus, but the son did not recognize him until they both rose to give praise. They then went together to find the mother, who in another part of the chapel was earnestly praying for her lost boy, and who was totally oblivious of anything and anyone around her. The scene was indescribably pathetic and the joy of all was ecstatic."

John McK—— was boss carpenter. He was a giant in strength and of tremendous energy, never satisfied unless he could put two days' work into one, and unless he could get some of his own push into his subordinates. Though he had a good Christian mother he never attended church, but took Sunday to plan his work for the week. Special services were held at the place where he lived. An invitation was given him to attend, but it met with no response. To all appearance he was totally unconcerned. The bell called to the meetings twice a day. He could not help hearing the bell. By and by he began to feel a strange unrest which he could not explain to himself or throw off. It disturbed him greatly. He rushed about the village as though the fate of worlds hung on his movements, and men were soon asking at the store and on the streets: "What's the matter with the boss?" His thought never once turned to the meetings, but always to his mother. She lived six miles away. One morning, hardly knowing why, and without

mentioning his destination, he started for his old home. He could have reached it in an hour, but hither and thither, in his perplexity and distress, he drove a score of miles instead of six. At length the house was reached. Going softly into the kitchen he found the room vacant. He listened. Presently through an open door came the voice of prayer, and the burden of the petition was: "O God, save my boy, and save him now." The iron man dropped into a chair. Great tears rolled down his cheeks. In a minute more his mother was kneeling beside him. The mother's earnest prayers were answered, and the heart of her boy was at the feet of the mighty Saviour. When he returned to his work people soon found out what the matter was with the boss. His mother's prayers had laid hold of him. Well for him who has a mother to pray for him!

A pious friend was telling Carvosso of his daughter's conversion, and Carvosso replied that he had two children getting up to mature age, but he grieved to say he had not seen any marks of the work of God upon their minds. "His reply," says Carvosso, "I shall never forget."

"'Brother,' says he, 'has not God promised to pour his Spirit out upon thy seed, and his blessing upon thy offspring?'"

"The words went through me in an unaccountable manner; they seemed to take hold of my heart.

I felt as if I had not done my duty, and resolved to make a new effort in prayer. I had always prayed for my children; but now I grasped the promise with the hand of faith, and retired daily at special seasons to put the Lord to his word. I said nothing of what I felt or did to anyone but the Searcher of hearts, with whom I wrestled in an agony of prayer. About a fortnight after I had thus engaged with God, being at work in the field, I received a message from my wife, informing me that I was wanted within. When I entered the house, my wife said: 'Grace is above stairs, apparently distressed for something; but nothing can be got from her but that she "must see father."' Judge of my feelings when I found my daughter a weeping penitent at the feet of Jesus. She soon found rest through faith in the atoning blood. My eldest son had hitherto been utterly careless about the things of God, and associated with youths of a similar disposition of mind. But now he became the subject of a manifest change. He cast off his old companions, and one Sunday afternoon, just before I was going to my class, he came to me with a sorrowful mind, and expressed his desire to go with me to the class meeting. He did go, and that day cast in his lot with the people of God; and, blessed be his holy name, they both continue to this day."

The Sunday school teacher's greatest source of strength is prayer. A pastor, on assuming his work

on a new charge, found that he was expected to teach a class of adults in the Sunday school. All of the class but one were unconverted. With the one believer the pastor covenanted to pray for the unconverted members of the class until all were brought to Christ. The pastoral term was by the law of the church limited to two years, but before this short pastorate was ended every member of the pastor's class had become a professed Christian. Another striking instance is given in *Prayer and Its Remarkable Answers*. "In a Presbyterian church in New York city a theological student had charge of a Bible class of about forty young ladies, with scarce a professor of religion in it. He determined to seek the conversion of every member. . . . He made each scholar a subject of special prayer by name before God. Usually he took up the cases one or two at a time, and prayed and labored for their immediate conversion. Sometimes he was enabled, before going to the house for conversation, to gain an assurance in prayer that that soul would be converted, and it would prove to be the fact. The conversations were almost always closed with prayer, in which he previously urged the young lady silently to unite and make her consecration to God. As the result of three or four years' labor, nearly every member of that class was converted, and seldom did a communion service occur in that church without additions from

that class. Only one of those who remained steadily in the class continued obdurate; but she, too, came to Christ not many years afterward."

"Some two years ago," says Mr. Spurgeon, "a poor woman, accompanied by her neighbors, came to my vestry in deep distress. Her husband had fled the country. In her sorrow she went to the house of God, and something I said in a sermon made her think I was personally familiar with her case. Of course I had known nothing about her. It was a general illustration that fitted a particular case. She told me her story, and a very sad one it was. I said: 'There is nothing we can do but to kneel and cry to the Lord for the immediate conversion of your husband.' We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul, and bring him back to his home. When we rose from our knees I said to the poor woman: 'Do not fret about the matter. I feel sure that your husband will come home, and that he will yet become connected with our church.' She went away, and I forgot all about it. Some months afterward she reappeared with her neighbors and a man whom she introduced as her husband. He had, indeed, come back, and he had returned a converted man. On making inquiry, and comparing notes, we found that the very day on which we had prayed for his conversion, he, being at that time on board a ship far away on the sea, stumbled unex-

pectedly upon a stray copy of one of my sermons. He read it. The truth went to his heart. He repented and sought the Lord, and as soon as possible he returned to his wife and to his daily calling. He was admitted a member, and last Monday his wife, who up to that time had not been a member, was received among us. That woman does not doubt the power of prayer."

A gentleman was a pew-holder in a church, though personally he did not attend. He was obliged by his business to be much away from home. It was difficult, if not impossible, to reach him by personal conversation. He seemed to be altogether beyond the ordinary means of grace. There were, however, earnest hearts in the church who determined to make this man a special subject of prayer. A resolution to this effect was made and put on record May 9, 1889. Prayer was offered in private at the noon hour and often in the regular services of the church. On April 29, 1890, within one year's time, the man was brought to Christ while in a distant part of the country, and wrote the joyful news to his wife, who gladly announced the fact to the church. Nobody is beyond the reach of believing prayer.

## CHAPTER XXII

### PRAYER AND THE SPIRIT'S WORK (CONTINUED)— PRAYING FOR REVIVALS

“PRAYER is an essential link in the chain of causes that lead to a revival,” says President Finney. It is a link that the humblest Christian may have a part in forging. If one cannot preach like Moody or sing like Sankey, still he can pray, and the “supplication of a righteous man availeth much in its working.” This means for the people of God not only a glad privilege but a serious responsibility. The keys of the kingdom of heaven are in our hands. Some will never enter the kingdom unless the doors of salvation are opened for them by our earnest prayers in their behalf. Oh for the spirit of prayer upon all the church of God!

The spread of the revival fires in New England in the eighteenth century is quaintly illustrated by the account of the breaking out of the revival at Gloucester, as given by Pastor White: “Upon what I heard of God’s marvelous works of grace at Northampton, and especially upon reading the surprising and affecting account thereof drawn up by their reverend pastor, I had at times sincere, sensible, and fervent desires that the God of all grace would visit us with the like plentiful effusions of

his promised Holy Spirit, and was wont in public addresses to the prayer-hearing God to ask the gift of gifts, the Holy Spirit. At length I moved the church to set apart a day of fasting and prayer, to wait upon God for this blessing, namely, that the dews and showers of the Holy Ghost might fall upon us; and God did speedily and plentifully answer our prayers." The result was an extensive revival of religion throughout the community. Back of the great revivals under the labors of Charles G. Finney was the spirit of prayer that prevailed in a most unusual manner. "I have said more than once," says Mr. Finney, "that the spirit of prayer that prevailed in those revivals was a very marked feature of them. It was common for young converts to be greatly exercised in prayer; and in some instances so much so that they were constrained to pray whole nights, and until their bodily strength was quite exhausted, for the conversion of souls about them. There was a great pressure upon the minds of Christians, and they seemed to bear about with them the burden of immortal souls. They manifested the greatest solemnity of mind, and the greatest watchfulness in all their words and actions. It was very common to find Christians, whenever they met in any place, instead of engaging in conversation, to fall on their knees in prayer."

A brief account has been given of the work at

Rochester, in 1830, which Dr. Lyman Beecher regarded as the "greatest work of God and the greatest revival of religion the world has ever seen." Of the spirit of prayer preceding and during the meetings President Finney writes as follows: "I have not said much as yet of the spirit of prayer that prevailed in this revival. When I was on my way to Rochester, as we passed through a village, some thirty miles east of Rochester, a brother minister whom I knew, seeing me on the canal boat, jumped aboard to have a little conversation with me, intending to ride but a little way and then return. Becoming interested in conversation, he made up his mind to go on with me to Rochester. We had been there but a few days when this minister became so convicted that he could not help weeping aloud, at one time, as he passed along the street. The Lord gave him a powerful spirit of prayer and his heart was broken. As he and I prayed much together, I was struck with his faith in regard to what the Lord was going to do there. He would say: 'Lord, I do not know how it is, but I seem to know that thou art going to do a great work in this city.' The spirit of prayer was poured out powerfully, so much so that some persons stayed away from the public services to pray, being unable to restrain their feelings under preaching." Among others who were at Rochester during the meetings, and assisted with their prayers, was Abel Clary, a

man who had been licensed to preach, but who was not able to preach much because of the spirit of prayer that possessed him. "The first I knew of his being at Rochester," says Mr. Finney, "was when a gentleman who lived about a mile west of the city called on me one day and asked me if I knew a Mr. Abel Clary, a minister. I told him that I knew him well. 'Well,' said he, 'he is at my house, and has been there some time, and I don't know what to think of him.' I said: 'I have not seen him at any of our meetings.' 'No,' he replied, 'he says he cannot go to the meetings. He prays nearly all the time, day and night, and in such an agony of mind that I do not know what to make of it. Sometimes he cannot even stand upon his knees, but will lie prostrate on the floor, and groan and pray in a manner that quite astonishes me.' I said to the brother: 'I understand it. Please keep still; it will all come out right. He will surely prevail.'"

Mr. Finney was himself a mighty man of prayer. His health having broken down, he went to Europe for a short time. On the homeward voyage he became greatly concerned for the work. Feeling that his own health was quite broken, and not knowing any other evangelist who would be able to take up the work, he became distressed in soul. He says: "My soul was in utter agony. I spent almost the entire day in prayer in my stateroom, or walking the decks in intense agony, in view of the state of

things. In fact, I felt crushed with the burden that was on my soul. There was no one on board to whom I could open my mind, or say a word. It was the spirit of prayer that was upon me; that which I had often experienced before in kind, but perhaps never to such a degree, for so long a time. I besought the Lord to go on with his work, and to provide himself with such instrumentalities as were necessary. It was a long summer day in the early part of July. After a day of unspeakable wrestling and agony in my soul, just at night the subject cleared up to my mind. The Spirit led me to believe that all would come out right, and that God had yet a work for me to do; that I might be at rest, that the Lord would go forward with his work, and give me strength to take any part in it that he desired. But I had not the least idea what the course of his providence would be." Little did Mr. Finney think that a course of lectures to be given by him during the following winter to help the New York Evangelist, in which a report of them was printed week by week as they were delivered, would inspire more revivals and lead more souls to Christ than he could possibly have accomplished by personal labor as an evangelist had he returned to America in the best of health. Mr. Finney himself connects his Lectures on Revivals, as well as other work accomplished by him afterward, with this day of agonizing prayer at sea. He says: "Let the

reader remember that long day of agony and prayer at sea, that God would do something to forward the work of revivals, and to enable me, if he desired to do it, to take such a course as to help forward the work. I felt certain that my prayers would be answered; and I have regarded all that I have since been able to accomplish, as, in a very important sense, an answer to the prayers of that day."

A Presbyterian paper says: "A precious revival has come upon one of our churches, to the surprise of most of the members of it. They were not expecting it, or prepared for it. If they had been praying for it in a cold, formal way, they hardly expected their prayers to be answered. But the Lord was manifestly among them, reviving his people and converting the impenitent. How should they account for it? True, he has graciously said, 'Ask, and it shall be given you,' but they had not been asking in a way that authorized them to expect such a blessing. But that some one, if not more, had been praying, was the conviction. And so it was. It was ascertained that one humble woman had spent a whole night in prayer for the very revival that God was then giving them." The following account of another night of prayer is accredited to Bishop Fowler: "We know a preacher who was appointed to the charge of a church in Springfield, Illinois. The church seemed much depressed. Its life was at a low ebb. It was in the

midst of the harvest, in hot weather. The pastor, a holy man of God, announced on Sabbath evening to a small congregation of a score or two of persons: 'There will be a prayer meeting in the church to-morrow morning at sunrise for the revival of the work of God, and for the conversion of sinners.' The people wondered at the notice and went home. The pastor went up into his study, which was in the parsonage by the side of the church, and gave that night to prayer. Just as the east began to lighten up a little with the coming day he had the assurance that his prayer was answered, and cast himself down on a sofa for a little rest. Presently he awoke suddenly to see the sun shining on the wall over his head. He sprang up and looked out of the window to see how late it was, when he saw the sun just rising above the horizon. Looking down into the yard by the church, he was overjoyed to see the church crowded with people, and the yard full, and teams crowding into the street for a long distance. God had heard his prayer, and had sent his Spirit out into the community, and there had been no sleeping in Springfield that night. People in the country who knew nothing of the appointment got up in the night, hitched up their teams, and drove into town and to the church to find out what the matter was. A good man had taken hold of God. The prayer meeting began, and was closed that night at about eleven o'clock. Sev-

eral souls were converted. A gracious work broke out and the community was greatly blessed."

Dr. Wisner makes the following statement, with reference to his accepting an invitation from a neighboring pastor to come and assist in some special meetings: "I took one of my elders with me, and went to the house of the brother, agreeable to his request. He had made an appointment for me to preach that evening. The congregation was large and solemn, and there were some indications of the special presence of the Holy Spirit. That evening my elder led in our devotions in family prayer and poured out his soul in great fervency for the conversion of sinners. He earnestly besought the Lord that he would so trouble the impenitent that they would feel constrained to awaken us in the night to inquire what they should do to be saved. After prayer we retired to rest; but about midnight the pastor came into our room, and awoke us, saying that a number of sinners had collected at the Academy who were so distressed with a sense of their lost condition that they had sent a request for us to visit them. On repairing to the place the pastor and my elder (I was not well enough to go out at that hour) found the principal of the Academy, with a large number of the scholars and some other persons assembled to inquire what they must do to be saved. The next morning there were numbers rejoicing in hope, and many

more deeply bowed under a sense of their sins. It was the Lord who taught my brother thus to pray, and it was the Lord who answered that prayer by giving us the very thing prayed for."

While the Rev. Duncan Dunbar was pastor in New York the Lord greatly prospered his work, but once there was an interval of several months when no one came to the monthly inquiry meeting, and on this account Mr. Duncan was much discouraged. A minister who was at this time a member of Mr. Duncan's church relates the following incident in this connection: "He had appointed his usual inquiry meeting several months in succession, but not one anxious soul had come to it, and now he had announced another, and told me in confidence that if at this time he should see no evidence of his work being blessed to sinners, he should consider it a token from heaven that the time had come to seek another field. I was greatly cast down at the thought that I might lose my beloved pastor, for I knew not one in the congregation concerned for his everlasting well-being. During the afternoon I went down to the church and into the little Bible class room in the basement, and there alone pleaded with God that he would pour out his Spirit on the souls of the people. I then opened the Bible, which lay on the table before me, and my eye fell on this passage: 'Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on

the Lord.' I again cast myself on my knees and poured out my soul in supplication for a blessing on the church. It was one of the sweetest seasons of communion with God I ever enjoyed. I then went home and returned in the evening a quarter of an hour before the time appointed. I met my dear pastor at the front gate. He seemed very much dejected, and asked me if I would go in and sit down with him a little while. 'I told Mrs. Dunbar,' he said, 'that if anyone called, to say that I should probably return in half an hour, for I don't think there will be anyone here.' We passed in together, and we reached the door of the little room, I tried to open it, but there was an obstacle on the inside. Then we heard a rustling and moving within; a seat was drawn from the door, so as to allow it to open half way, and we entered. The sight that met my eyes I shall never forget! The room was as full as it could be packed with poor, anxious souls, each of whom had come to ask, 'What shall I do to be saved?' They were sobbing and weeping together. In a moment the astonished pastor was on his knees, and such a prayer I never heard, such weeping I never witnessed. Within a few weeks sixty-eight were added to the church by baptism, nearly all of whom have worn well."

"For six months the church and pastor had been praying and preparing for this revival." Such was the explanation given to account for a notable work

of grace in one of the Methodist Episcopal churches in Fall River, in 1904. In the midst of the great strike several of the churches had revivals. In this Methodist church over a hundred were converted, chiefly men and boys, and seventy-five joined the church.

Of a gracious revival occurring under his own ministry Dr. J. R. Day gives the following interesting account: "My first Conference church was at Bath, Maine; the old Wesley Church, conservative and at the time with little spiritual activity, but with many people of sterling worth. I became deeply anxious for a revival, and preached and prayed for it until an agony of soul came upon me. I discovered that was the experience of several in the church. One day the worst character in the city, an entire stranger to me, came to my boarding place and urged me to pray for him. He prayed for himself. He was soundly converted within a week. We began special meetings, and about a dozen of us pledged ourselves to pray and work from that month of December until the next summer for a revival of pure religion if it did not come before that time. It began that night. It was nearly summer before we were released from our special work. Scores of heads of families were converted. Hundreds, many of them most remarkable cases, were saved. Scoffers, infidels, Universalists, rationalists were brought into the kingdom. Some of the

strongest official men of the church today are the fruits of that revival. One who is now one of the most prominent men of the Maine Conference was among the first to give himself to Christ."

In a certain town there had been no revival for years; the church was nearly run out, the youth were all unconverted, and desolation reigned unbroken. In a retired part of this town lived an aged blacksmith, a Christian man, but of a tongue so stammering that it was painful to hear him speak. One Friday as he was at work alone in his shop his mind became greatly exercised about the state of the church and of the impenitent. His agony became so great that he was induced to lay aside his work, lock the shop door, and spend the afternoon in prayer. He received the assurance that his prayer was heard, and on the Sabbath he called on the minister, desiring him to appoint a conference meeting. After some hesitation the minister consented, observing, however, that he feared but few would attend.

He appointed it for that evening at a large private house. To the surprise of the minister the people gathered from far and from near. A solemn sense of the presence of God seemed to oppress the assembly, and feelings too deep for speech were welling up in many hearts. All was silent for a time, until one sinner broke out in tears, and said if anyone could pray, he begged him to pray for

him. Another followed, and still another, until it was found that persons from every quarter of the town were under deep conviction. Moreover, it was very remarkable that they all dated their conviction at the very hour when the old man was praying in his shop. A powerful revival followed. This incident was given by the Rev. C. G. Finney.

Mr. Moody was invited to a little town in the state of Michigan. "A minister," he says, "who was a perfect stranger to me, came to the depot to meet me and took me to his house for dinner. After dinner he took me out to the meeting. There were about twenty-five wives and mothers on their knees, as I went into that house, weeping and praying to God to bless their unconverted children and their unconverted husbands. Then he took me off to the other end of the town and introduced me to an old elder of the church. The man was dying with consumption, and now that he had given up and could not get out of the house, he began to realize that he had not been a faithful steward. And yet he must soon give an account before God of his stewardship. There was not a young person in the whole congregation who was a member of the church—not one of the sons and daughters of the officers and elders or members of the church had joined it. There had not been a revival there for a great many years. Then, first, this dying elder began to pray. Then he sent for his brother elders and told them how he felt,

and wanted them to pray. They had become so discouraged and disheartened that they could not. Then he sent for the men of the church and talked to them. They, too, had become discouraged. Then he sent for the women of the church, and the dying man pleaded with them to meet together to pray for God to revive his work. This had been going on for two weeks when I got there. That night I preached, and it was as if I were preaching against the air. It seemed as if every word came back to me. But about midnight a boy came downstairs to his father, who was a member of the church and a professed Christian, and said: 'Father, I want to have you pray for me.' The father said he could not pray. He didn't sleep any that night. The next morning at the prayer meeting he got up and told us about it and said he wanted us to pray for him. Well, we prayed for him, and inside of twenty-four hours there was not a young person upward of twelve years old, whose father or mother was a member of that church, that did not give evidence of being converted. God came suddenly to his temple, and there was a mighty work, I think one of the grandest, one of the best works I have ever seen in my life. The work was revived as soon as the church began to pray to God to revive it."

## CHAPTER XXIII

### PRAYER AND THE SPIRIT'S WORK (CONTINUED)— PRAYER MEETINGS—THE PRAYER OF FAITH

IN union there is strength. Nowhere is this more true than at the throne of grace. Desire and faith are greatly increased when two or more, whose hearts are united, pray together. All things are possible to a people whose united prayers go up to God continually. A splendid warrant for prayer meetings is Matt. 18. 19, 20. "Again I say to you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." A fine scriptural example of a powerful prayer meeting is that of Acts 4. 31. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

The "two or three" of Jesus's promise is particularly encouraging when the prayer meeting is small, as it too often is. The Rev. Dr. Walter Harris tells in *Prayer and Its Remarkable Answers* of the wonderful result of a very small prayer meet-

ing in Dunbarton, New Hampshire. It was held at the pastor's house and attended by only three brethren of the church. It was suggested and agreed that they should pray especially for three prominent men of the parish that they might be converted to God. In accordance with this agreement earnest prayer was offered for these men for many weeks. Then, most remarkably, on the same evening appeared these three men who had been prayed for, coming successively to the pastor's residence to inquire what they should do to be saved. They found their minister at home and the three brethren assembled with him for prayer, for it was the night of their weekly prayer meeting. The three inquirers were soon rejoicing in their Saviour. Of another little prayer meeting, one of the "two-or-three" sort, the Rev. James Caughey gives the following account: "Two or three pious young men agreed to meet in the chapel at a certain time to pray for a revival. They had never seen anything of the kind, but almost the whole population was lying in the arms of the wicked one, and they considered this a proper and a scriptural method for their rescue. Their minds were also greatly distressed on account of the low state of religion. The society had dwindled down to a few, and it was so long since the place had been visited by an outpouring of the Holy Spirit that the leaders knew little if anything about a revival, and, of course,

felt indifferent as to such a divine manifestation. The young men continued to hold their meetings. Their timidity forbade their asking for a light (their time of prayer was at night), but they knew that darkness and light were both alike to a prayer-hearing God. In that dark chapel, night after night, they poured out their souls in prayer for the inhabitants of the place. Two months had nearly passed away, and sinners appeared as indifferent as ever; but they were not discouraged, and continued their meetings. About the close of the ninth week, on the night of the public prayer meeting, two young men, hitherto careless and wicked, were in great distress, and disturbed the few present with their sobs and groans for mercy. This was a new thing, but not sufficient to impress the old professors. They were upon the eve of a glorious revival and knew it not. The praying youths, however, had prayed and wept too long to be indifferent, but there was no meeting for public prayer until the following Thursday night. "Oh," said the person who related the circumstance to me, and who was one of the party who composed the secret prayer meeting, "Oh, it appeared to be a month till the next meeting!" The official men, in the meantime, foreboding some disturbance, became nervous, and exceedingly afraid of excitement. Thursday night arrived, and the place was crowded. No one could tell why there was such an unusual stir; the secret was with

the young men. Information reached the preacher stationed on the circuit. He came and recognized it at once as the beginning of a great work of God, and entered into it with the usual zeal of a Methodist minister. He adjourned the meeting into the chapel. The official members followed, curious to see the results; but in a short time God touched their hearts, and opened their eyes, and they were compelled to exclaim: "Surely God was in this place, and we knew it not." It was not long before scores of converted souls were added to the little society.

The following description of an old-time prayer meeting is excerpted from an article in *Zion's Herald*, by Dr. C. W. Cushing: "My mind goes back to the prayer meetings in New England of fifty years ago and more, and more especially to the Sunday evening prayer meetings, when the large prayer rooms built with special reference to these meetings would be crowded to the doors, and not with Christians only, but with many of the irreligious who were attracted by the hearty music as well as by the earnest prayers and inspiring testimonies. I recall a prayer meeting in my father's old kitchen in New England, seventy years or more ago. I have the impression that it was a quarterly meeting prayer meeting. The room was one of those famous old New England kitchens, built for a family room for a large family. Not less than one

hundred, I judge, were seated on boards laid on sap tubs. The meeting was progressing in power. The singing was rapturous, the testimonies were thrilling, and the praying was with unusual power. There were two men present, who were decidedly irreligious, who had come in out of curiosity. They were seated far in, away from the door. At length someone was praying with authority. The place was becoming too warm for them and they decided to go out. Arising, they started quietly for the door. But they had not gone far before one of them fell. The other soon followed. The praying continued, and both were converted men when they arose. That was a time when Christians were travelling and souls were being born into the kingdom."

There had been some special interest in Dr. Wisner's church, but, to the great gratification of the enemies of religion, the interest abated. Dr. Wisner says: "Monday was appointed as a day of humiliation and prayer, and when it came it found the whole church with one accord in one place. Christians were deeply humbled under a sense of their sins, and with many tears poured out their agonizing prayer to God that, for his holy name's sake, he would hear the voice of our supplications and revive us again. Tuesday and Wednesday the little church continued instant in prayer. Wednesday evening two or three persons requested the

prayers of God's people, and that night one of the leading physicians of the place obtained comfort from the Lord. The next morning as we were, a few of us, met at his house for prayer, his wife requested us to pray for a sister of his who was upstairs in deep distress of mind. While we were on our knees praying for her she came down so full of joy and peace that she wished us to return thanks to the Lord for snatching her as a brand from the burning. A new impulse was given to the work. The next Tuesday morning, a young man came running across the street, and in great distress threw his arms around me, and besought me to pray for him. I told him I would meet him in thirty minutes at Mr. Herrick's, who was a merchant recently converted to Christ. I notified two or three Christians of the meeting thus unexpectedly appointed, and at nine we commenced praying with, perhaps, a dozen Christians and four anxious persons. As soon as we began to pray the Spirit of God seemed to come down with great power, and three of the anxious persons soon began to rejoice in the Lord. When these things were noised abroad the multitude came together, and in a short time two good-sized rooms which opened into each other were crowded to overflowing, and many who came to see what was doing went away rejoicing in God." It was found impossible to close the meeting, and it was continued all

day long. The work of God, thus breaking out afresh, developed into an extensive revival.

June 30, 1630, at Kirk-of-Schotts, Scotland, there was a most remarkable downpouring of the Spirit of God, and five hundred souls were reported to have given their hearts to Christ that day. The night before this great day was spent by most of the Christians in the place in prayer. In 1859 a great revival swept over Ireland. Says Dr. Patton: "The acknowledged birthplace of the revival was in the prayer meeting established in a Sabbath school at Tannybrake, County of Antrim." Here four young men, living miles apart, were accustomed to meet to pray for the work of the Lord. The wave of revival interest passed from Ireland to Scotland. Of the origin of the work in Scotland the Scottish Guardian says: "Our readers are aware that ever since the news of the great revival in America reached Scotland prayer meetings for the special purpose of imploring a similar blessing have been held in Glasgow, as well as in other places. God has been pleased, from the very beginning of these prayer meetings, to use them as the means of converting souls and quickening his own people." This same year, 1859, a mighty work broke out in Wales. The Rev. John Venn, the historian of the revival, says: "Without disparaging the pulpit, or in any way degrading the offices instituted by Christ in his church, it must strike all,

that prayer, oral, united prayer, has been greatly honored of God as a means of commencing and extending the present movement." Another says: "Prayer meetings have been with us the principal means of awakening the churches." Of the great revival that swept over America in 1857-8 Mr. Moody says: "During the revival of God's work in America in 1857 and 1858, in nothing was the power of God's Spirit more manifest than in the gatherings that came together at twelve o'clock in the day for prayer and praise. Many of the meetings commenced at that time are still continued, with an almost constant and visible result attending them."

*The Prayer of Faith.* The prayer that mounts up at length to the highest point of faith, to an undoubting confidence or full assurance, is sometimes described technically as the prayer of faith. This point of assurance is, of course, unattainable except by the help of the Holy Spirit. Once attained, there is no further anxiety about the things prayed for; they are sure to come. It is the point to be struggled for in all our praying. This is the faith to which all things are possible; by it mountains are removed, and miracles of grace are accomplished. This is the leverage that will lift the world.

"As I was praying in my room," says Bramwell, "I received an answer from God in a particular

way, and had the revival discovered to me in its manner and effects. I had no more doubt. All my grief was gone. I could only say: 'The Lord will come; I know he will come, and that suddenly.'" Bramwell was not disappointed; the revival soon came and "spread in every direction." "While I was at Brownsville," says Mr. Finney, "God revealed to me all at once, in a most unexpected manner, the fact that he was going to pour out his Spirit in Gouverneur, and that I must go there and preach. Of the place I knew absolutely nothing, except that in this town there was much opposition manifested to the revival in Antwerp the year before. I can never tell how or why the Spirit of God made that revelation to me. I had not thought of the place for months, that I know of, but in prayer the thing was all shown to me, as clear as light, that I must go and preach in Gouverneur, and that God would pour out his Spirit there." Mr. Finney took God at his word, went to Gouverneur and held meetings. A sweeping revival followed his labors there. A clergyman told Mr. Finney of a revival among his people which commenced with the prayers of a zealous and devoted woman. She became anxious about sinners and went to praying for them. As she prayed her distress for sinners increased. She finally came to her minister and talked with him, and asked him to appoint an anxious meeting, for she felt that one was needed.

The minister put her off, for he felt nothing of it. The next week she came again and besought him to appoint an anxious meeting; she knew that somebody would come, for she felt as if God was going to pour out his Spirit. He put her off again. Finally she said to him: "If you do not appoint an anxious meeting, I shall die, for there is certainly going to be a revival." The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one such person, but when he went to the place, to his astonishment, he found a large number of anxious inquirers, and a revival followed. "The first ray of light," says Mr. Finney, "that broke in upon the midnight which rested on the churches in Oneida County, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul began to be exercised about sinners. She was in an agony for the land. She did not know what ailed her, but kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy and exclaimed: 'God has come! God has come! There is no mistake about it. The work is begun and is going all over this region.' And, sure enough, the work began and spread all over that part of the country, and her family were most all converted."

The late W. N. Brodbeck, D.D., was holding revival services in his church at Urbana, Ohio, with no very striking results. At the end of three weeks one of his leading members came to him and said: "I think it is time that these meetings were stopped; we have held them three weeks, and we want to hold a fair and have some entertainments." The pastor firmly and frankly replied: "You may do as you please, but these meetings will not stop." His heart was broken, and so was the heart of a devout woman, a member of his church. They expressed their feeling to each other and parted. They both spent the night in prayer, and at ten o'clock the next morning, the pastor gained the evidence that his prayers were answered. After dinner he went out, and as he was walking along the street he met this devout lady, whose face appeared to be all aglow with the glory of God. "The victory is coming," she exclaimed. "How do you know?" said he. "I got the evidence at ten o'clock this morning, after spending a whole night in prayer." This was the very hour when the pastor received the evidence. That night, while the pastor was preaching, a young man arose and came to the altar. Others followed, so that the pastor had to stop preaching. God was among the people in power; the church was quickened, backsliders were reclaimed, and hundreds of sinners were converted. Places of amusement and saloons were closed.

The face of the community was changed, and two hundred and seventy-five converts joined that church.

In 1794 a Mrs. Moore, living in Southold, Long Island, joined in a covenant of prayer with two other earnest Christian women to pray that God would send them a faithful minister. One evening, as they were praying, each in her own home, they felt an unusual spirit of prayer. Mrs. Moore especially was led to unusual earnestness, and continued in strong prayer until near midnight, when she received an assurance that God had heard them, the following words being impressed upon her mind: "I have heard their cry, and have come down to deliver them." So strong was the conviction upon her mind that she began to praise God for what she believed he would most assuredly do. At this very time Wilson Lee, one of the early Methodist preachers, was at New London, Connecticut, and had put his trunk on board a vessel to go to his appointment in New York. On the same night in which these devout women were praying with such assurance for a spiritual minister, this man of God, detained by contrary winds in New London, was feeling an unusual struggle of mind for the salvation of souls, attended with a vivid and powerful impression that it was his duty to cross the Sound and go to Long Island. He resisted this impression for a time, but, as he could not shake it off, he re-

solved that if the way opened, he would go. On going to the wharf the next morning he found, to his surprise, a sloop ready to sail to Southold, and without further hesitation he immediately embarked. On landing in Southold and making inquiries, he was led to the house of Mrs. Moore. They mutually explained the circumstances above narrated and rejoiced together. It may be added that the labors of Mr. Lee were greatly blessed in Southold, and the work spread into other parts of the Island. These facts are taken from Bangs's History of the Methodist Episcopal Church.

A man in the western part of New York, whose power in prayer was most remarkable, died, and his diary was placed in the hands of Mr. Finney. This diary contained a wonderful record of answered prayer. It showed how this man of prayer had set apart certain hours of the day to pray for each of the churches and ministers of his acquaintance, and certain seasons for praying for the missionary stations. Then followed under different dates such facts as these: "Today I have been enabled to offer what I call the prayer of faith for the outpouring of the Spirit on —— church, and I trust in God there will soon be a revival there." Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. Among the missionary stations mentioned was Ceylon. The

last place mentioned in his diary was the place where he lived. Mr. Finney gives, in part, the results from this faith: "Not long after noting these facts in his diary the revivals commenced and went over the region of country, nearly, I believe, if not quite, in the order in which they had been mentioned in his diary; and in due time the news came from Ceylon that there was a revival of religion there. The revival in his own town did not commence till after his death."

## CHAPTER XXIV

### COOPERATING WITH THE HOLY SPIRIT—BY NOT HINDERING—BY WHOLE-HEARTEDNESS— BY OBEDIENCE

THE third great law of the Spirit may be stated as follows: *The Holy Spirit cooperates with those who cooperate with him.* It is not the part of the worker to induce the Spirit to follow and to assist him, but, on the contrary, he is ever to follow and work with the Spirit. The Spirit is the Captain, the worker is the subordinate. This proper adjustment will solve many difficulties. The church, for instance, that arbitrarily sets apart a certain time of the year for a revival, and has no eyes or ears to recognize the Spirit's leading at any other time or season, is not dealing fairly with the Spirit. It is more than likely, for instance, that the Spirit might prefer a season more propitious than is the Week of Prayer in many of our northern states. The worker who proposes to confine the Spirit to his own favorite plans and methods, and is not willing to let the Spirit have his way, assumes to be wiser than the Spirit, and will have a less degree of success than if he had been willing to follow the Spirit. Let the Spirit be always the Leader,

and ministers, workers, and churches follow faithfully and cowork with the Spirit diligently, and success is always certain.

For thorough coöperation with the Holy Spirit there are certain personal requirements: (1) One should not hinder the work of the Spirit; neither stand in the way of the Spirit, nor put anything in the way of those the Spirit is trying to help. (2) One must be whole-hearted, thoroughly honest with the Spirit, and wholly in earnest. (3) One should obey the Spirit without hesitation.

Taking up the first-named requirement, it goes without saying that the very least one can do is to stand out of the way of the Spirit's work, and stop throwing obstructions that may cause others to stumble. It is a very singular thing that one's heart may be warm in Christ's service, while the conduct is very defective. Christian people are not well balanced. There is sad defect in the training. The spiritual nature has been more cultivated than the ethical. The result is we have saintly talking in the testimony meetings and scandalous doing in the practical life. It is wondered at that such warm prayers and earnest exhortations are without effect. Is it really strange? A man noted for his failures to meet business obligations arose to speak in a prayer meeting. The subject was, "What shall I do to be saved?" For the sake of making these words the more impressive, the speaker repeated

the question several times: "What shall I do to be saved?" Suddenly, as if in response to the repeated question, arose a voice, clear and distinct: "Go and pay John Williams for that yoke of oxen." If church members want a revival, they had better "go and pay John Williams." This is the way a secular paper, the Waterbury American, puts it: "Men outside the church are asking if religion does not make a man more kindly in his treatment of others, more honorable in his business dealings, more strong in his morals, than other men, what is the use of it? And this: If a man can be crooked in business and politics, and still retain his church standing, what is professed religion more than a sham, and why profess it? It is, perhaps, unjust to lay at the door of religion the failings of church members, but, so long as the church condones in its members flagrant violations of the spirit of Christianity, those outside of the church can hardly be criticised for not caring to identify themselves with it. And this feeling is doing the church more harm than all the agnosticism of the age exaggerated tenfold."

When Christian people are in complicity with the rum business the way of the Spirit is badly obstructed. A lady was once asked in a revival meeting to go forward to the altar. She declined to do so for the singular reason that God would not answer prayer. Being pressed for an explanation, she said she had a little one once who was very sick.

Her husband, she said, was a devoted Christian man, and he prayed earnestly for the child's recovery. The child died and the husband ceased to pray from that hour. The pastor searched the case out and found that at the time this prayer was offered the "devoted Christian man and father" was selling cheap whisky to minors from his drug store in defiance of the laws of God and of men. Another man, accustomed to speak in prayer meetings with great tenderness of feeling, a leading man in his church, expressed the greatest anxiety to have souls converted, while he was renting buildings where the sale of liquor was a matter of notoriety. Was it strange that there was no revival? Dr. G——. was superintendent of the Sunday school. "I do not think Dr. G——. is much of a Christian," said one boy to another. "Why?" "Because he doesn't look or act like one." Why are not more Sunday school scholars converted? Dr. G——. is not the only superintendent whose faulty life stands in the way of the great revival we are longing to see sweep through the Sunday schools of our land.

Hannah Whital Smith tells of a good woman who tried hard to win to Christ her unsaved son. One day she asked him to come to her room for a little talk. He knew what was coming and forestalled her appeals by saying: "Mother, I know what you want. It'll not do any good to talk to me.

Your religion doesn't bear you above the cares of life as well as my nonsense does me. When you get something that does that I'll want you to tell me how to get it." Probably this good woman had not regarded anxiety and worry as inconsistent with the Christ life. How many do? No doubt thousands of worrying, fretting, complaining souls are wondering why their families are not brought to Christ. There was a feud in a church and it blocked the way of spiritual progress most effectually. A few women of the church betook themselves to prayer. After weeks of prayer by these devoted women and earnest labor by the pastor, the Rev. V. A. Cooper, the feud was broken. The two opposing brethren met and shook hands. "The next Sabbath," says Mr. Cooper, "was communion Sunday, and when these two men whom Satan had bound, lo, these many years, stood in front of the altar rail and knelt side by side, and communed together before all the people, the Spirit of the Lord filled the house of the Lord. The hindrances to the prayers of the good sisters gave way, and the revival began. That night the altar was crowded with penitent souls, and continued to be crowded for several weeks. Husbands and wives, parents and children, sought the Lord. More than a hundred professed to be converted in our church, and the other churches in the village welcomed the gracious power." A very serious impediment it is when

members of the same church will not speak to each other.

Much more depends on the outward bearing of ministers and other Christian workers than some good people seem to think. Nothing dissipates serious impression quicker than frivolousness in ministers and other leaders in the work. A minister had preached a powerful sermon in a revival meeting, and a young man was deeply impressed. This young man was standing at the door as the minister passed out. The minister had been burdened by his message, but now that it had been delivered he was feeling a natural rebound of spirits. He went out of the house laughing and joking. The young man turned away disappointed. He began to doubt both the sincerity of the preacher and the truth of his preaching. In a moment of thoughtlessness a soul was lost. "I knew a case once," says Mr. Finney, "of an individual who was very anxious, but one day I was grieved to find that her convictions seemed to be all gone. I asked her what she had been doing. She told me she had been spending the afternoon at such a place among some professors of religion, not thinking that it would dissipate her convictions to spend an afternoon with professors of religion. But they were trifling and vain, and thus her convictions were lost, and did not return." Thus by the thoughtlessness of Christian people a soul was lost.

*Whole-Heartedness Required.* One of the great reasons why people do not secure the working of the Holy Spirit for themselves and for others in whom they are interested is because they do not seek him with the whole heart. They are not really honest with the Spirit. They want him to do the work while they attend to something else. As far as the pastor is concerned, he is always busy; his hands are overfull. How can a minister attend to all the demands made upon his time and strength and have a revival? He is not likely to have one, not at least until some things are made to stand to one side. "The pastor," says Dr. Buckley, "who remains in his ordinary condition as described cannot bring about a revival; the dignified men and women who give two hours a week to the church, or only one, cannot do this; nor can the Sunday school superintendent, whose work consists in a pleasing routine, and who rejoices when he hears the announcement that the record has been beaten, the largest number ever present being before him. Something different must occur. The minister must drop his many avocations, remand the daily paper to a secondary place, prepare sermons with his heart on fire and his mind searching for stimulants to the indolent and arguments and appeals to the careless. . . . Without intensity little impression can be made. Intensity and concentration are the chief sources of prevailing prayer and

genuine religious feeling." Half-hearted prayers never avail to the saving of a soul or to the bringing down of pentecostal fires. For his converts the great apostle to the Gentiles had to "travail in birth," and travailed in birth the second time for some of them. Others have felt the same intense desire, and when this is the case the longed-for work of the Spirit is quite sure to come.

"I heard of a person in this state," says Mr. Finney, "who prayed for sinners, and, finally, got into such a state of mind that she could not live without prayer. She would not rest day nor night unless there was some one praying; then she would be at ease. But if they ceased, she would shriek in agony till there was prayer again. This continued two days, until she prevailed in prayer and her soul was relieved." One or more persons in a church with even half the agony of soul this woman had for the conversion of sinners would soon bring in the day of God's wonder-working power. "I have seen a man," says Finney again, "of as much strength of intellect and muscle as any man in the community fall down prostrate, absolutely overpowered by his unutterable desires for sinners." "A revival can be had in any church that will pay the price," says Dr. R. A. Torrey. His never-failing prescription for a revival is as follows: "If a few devoted Christians will get together and put themselves entirely at God's disposal for him to use

them as he will, and then will begin to pray unitedly for a revival in their church, and be willing to pray on and on until they have prayed it through, and then will go out and do personal work among their friends and others, a revival will soon follow. This is a prescription that never fails." "And ye shall seek me, and find me, when ye shall search for me with all your heart," says Jeremiah.

*Unfailing Obedience Required.* To have the Holy Spirit working in us or with us, we must always promptly and unhesitatingly obey the Spirit. For a seeker this means instant surrender of all that is contrary to the will of God. The least delay is likely to open a distressing conflict that, after all, may end in a compromise that may furnish occasion for lifelong trouble. We have had occasion to refer many times to the work of God in the ministry of the Rev. Charles G. Finney, and we now come to one of the important secrets of his wonderful success, namely, instant obedience to the will of God in all things great or small.

Mrs. S. G. Barnes, who knew Mr. Finney well, thus states this important principle of his life: "Implicit and instant obedience to the dictates of conscience in all things, great and small, was President Finney's rule of life. Speaking of wrong habits he said: 'There is just one way to settle all such questions. When I was a young man almost

every man used tobacco, and I among the rest. The practice was so common that the question as to whether it was right did not occur to me. I was as innocent about it as a baby. But once, when I was holding revival meetings in New York city, I was one day filling my tobacco box from a paper I had just bought, when the gentleman in whose house I was stopping came into the room and, sitting down beside me, said very kindly but earnestly: "Brother Finney, do you think it is right to use tobacco?" "Right?" said I, "Right? Of course it isn't right. Here, you take this tobacco and keep it until I call for it." The minute the question was presented to me I knew it was not right, and I have not touched tobacco from that day to this. And, my dear child, I believe what success I have had in life has been due in great measure to my manner of settling every such question. When I saw a thing was wrong I gave it up at once and forever, and when I saw a course was right and my duty I entered it without stopping to confer with flesh and blood.' "

How self-will may center upon some very trifling, and in itself unimportant point, and there make a stronghold of pride and rebellion, absolutely blocking the work of the Spirit, is seen in the conversion of Squire W——, in whose office Finney studied law. There was a revival and many had testified to finding Christ in a certain grove near the village

to which they had resorted for prayer. Squire W——. was under conviction, but he determined he would not go to the grove as the others had, and seek Christ there. Any other place was good enough, and the grove was no better than other places. All this was true, but somehow it became a bit of willfulness on the Squire's part not to go there. At length, as all his efforts elsewhere were ineffectual, he yielded and went to the grove to pray. He had no more than reached the grove before the Lord met him in power and filled him with such indescribable joy that for some time he could do nothing but walk up and down singing and shouting at the top of his voice. The same principle holds in our coöperating with the Spirit in behalf of others. Those who are longing and laboring for the salvation of others must learn the lesson of quick, instantaneous obedience. They are the agents of the Spirit, and he will make use of them to the extent that he finds them reliable. It is of very little use for people to long and labor and pray for a revival if they are not instantly responsive to the Spirit's monitions. One day Hugh Price Hughes was walking down a street of the city of Oxford when he noticed a member of the University—one of the dons—on the opposite pavement. A strong constraint possessed him to cross the road and ask the gentleman a question. The question was an unconventional one, and on this account he

felt an inclination to hesitate. But in a moment he mastered his shyness and crossed the street. After a word or two with the don, with whom he was not well acquainted, he asked this question: "Excuse me, but I am curiously constrained to come and ask you a question. What is your opinion of Jesus Christ of Nazareth? How does it stand between you and him?" The gentleman to whom he spoke looked at him with a peculiar fixity. "Mr. Hughes," he said, "I have been waiting for twenty years for somebody to ask me that question. Come to my room and talk to me." The result was he was led to accept Christ, and thus a soul was saved by a believer's instant obedience.

How many opportunities for doing good are lost, and how many souls have perished through the unfaithfulness of Christian people, can never be numbered. These failures through disobedience make the saddest of chapters in the recording angel's book. Some of them have burned a deep record on the tablets of memory which eternity will never efface. A young lady of seventeen had died. It was the saddest of funerals; she had been the most blithesome of girls, and as brilliant as gay. She was ill only four days, and delirious from the first seizure till within three hours of death, when she became unconscious. The hymn, the prayer, even the benediction, were all mournful as the sound of winds on dark nights at sea. The people stood

silent while the grave was slowly filled, then turned to pass away. Suddenly the teacher of her whose body had been lowered into the damp earth broke forth into almost hysterical weeping. The pastor, perceiving her grief, went at once to her home to comfort her.

"Why," said he, "did you manifest such unusual sorrow?"

"A month ago," she replied, "I felt impressed to speak to her of her Saviour; but I postponed it, and now she is gone!" Then turning to the pastor, she said: "I hope you had spoken to her."

He was silent, and after a while he said: "I, too, must confess my sin. When I saw how thoughtless she was becoming, how much more interested in frivolous things, I also was impressed to speak to her of the things of the Spirit; but I postponed it, and she is gone!"

Pastor and teacher prayed together that they might be forgiven, but a soul intrusted to their charge had slipped away into eternity unwarned and without hope.

In relating her experience in learning to be willing and obedient, Mrs. Phoebe Palmer says that soon after she had received the witness of holiness, she was in a meeting where a number of people were deeply agonized in spirit for the salvation of God. Some were groaning for justifying grace and some for full redemption. "'Oh,' thought I," she

said, "if there were only someone here to talk about the simple way of faith"; "Why do you not do it?" was suggested. Timidity held her back. She retired to pray about it. This was a great mistake. It is no time to go away and pray when instant action is called for. While she prayed the Spirit said: "Did you not in supplicating guidance for the day ask that you might be filled with the knowledge of the will of God, and did you not believe that you received the thing desired? Why, then, did you not let your conduct correspond with your faith by acting promptly?" She returned to the meeting, but the opportunity for service was gone.

## CHAPTER XXV

### COOPERATING WITH THE HOLY SPIRIT IN THE USE OF MEANS—TRUTH—PERSONAL INFLUENCE

EVERY workman must have something to work with; the carpenter's hammer, the shoe-cutter's knife, the artist's brush, and the farmer's plow are indispensable. Without tools the workman is practically helpless. Strength, skill, and genius even, accomplish little or nothing when there are no usable means at hand. There is the same need in the spiritual work. The Spirit and those who work with him must have something to work with. (We refer of course to the Spirit's usual manner of working, without denying his ability to work in any other way if he chose.) Judging from all that is known of his work, we may say that he chooses ordinarily to work by the use of means. It is the happy privilege as well as duty of the Spirit's coworkers to furnish to hand the means through which the Spirit may work. These may be summed up in a general way as (1) Truth. (2) Personal Influence.

The first, Truth, appeals to the powerful directive activities of the soul, to reason, judgment, conscience, and the will, and is sometimes in itself almost irresistible, and when applied by the Spirit

has often been astonishing in its effects. So powerfully does truth in itself appeal to men that some have been led into the error of holding it to be all sufficient, and in consequence have neglected prayer for the Spirit to accompany and apply the truth. "Some," says Finney, "have zealously used truth to convert men, and laid very little stress on prayer. They have preached, and talked, and distributed tracts with great zeal, and then wondered that they had so little success. They overlooked the fact that the truth by itself will never produce the effect without the Spirit of God, and that the Spirit is given in answer to prayer." He calls attention also to the fact that some have erred as far on the other side. They have prayed earnestly for the Spirit's work but have neglected to furnish the means by which the Spirit may work. He declares that "to expect the conversion of sinners by prayer alone, without the employment of the truth, is to tempt God."

The preacher is a prominent seed-sower of truth. The prosperity of the work of the Lord depends to a very great extent on the faithfulness of the ministry in proclaiming and enforcing the truth, the truth that has to do with the salvation of men. Just here many preachers are under strong temptation. It is unquestionably easier and far more popular to preach on subjects of present public interest, or on subjects of special interest to the

preacher himself—themes scholarly, reformatory, social, political, etc., according to the taste of the preacher—than to preach the fundamental truths pertaining to our salvation. But it is just these fundamentals of salvation that are to awaken sinners and bring men to Christ. In the great revivals of the eighteenth century the preachers understood this, and to their persistent preaching of elementary gospel truth were the glorious awakenings in the churches largely attributed. “At this time,” says Dr. Allen in his *Life of Edwards*, “Edwards began preaching the sermons already mentioned, on ‘Justification by Faith,’ ‘The Justice of God in the Damnation of Sinners,’ ‘The Excellency of Christ,’ ‘The Duty of Pressing into the Kingdom of God.’ All accounts agree in ascribing to these sermons a prominent place among the causes that produced the revival.” Before the revival in Hopewell and in other towns in New Jersey where Mr. Rowlands was pastor, he says: “The subjects which I chiefly insisted on for about six months were conviction and conversion. Usually I made choice of the most arousing and awakening texts to set forth the nature of these doctrines, and I have reason to hope that the Lord began to accompany his word, in a measure, from the very first.” Will any modern pastor preach six months on “conviction and conversion”? Such a course of sermons would go far toward insuring a revival.

A "Layman" in Zion's Herald pleads energetically with the preachers to confine themselves for one year to the gospel: "Just preach salvation. Great political events may stir the nation—hold to your theme. Labor troubles may arise, even in your immediate vicinity; selfishness may come into sad prominence—still keep to your course, and preach only Christ and him crucified. All Europe may become involved in a continental war, and there may arise grand opportunities for emphasizing important truths that affect all mankind—still, for this one year, pass everything by and preach the gospel. . . . There is nothing that will so deeply and continuously interest the world as the story of salvation. It must be true in this age even that the story of the cross, rightly told, will hold an audience as will nothing else, for the gospel has not lost its power. If your heart is on fire, if the live coal has touched your lips, if, although you pray much, you do not expect prayer to render unnecessary hard, brow-bedewing work, the year will pass and you will find that you have only begun to tell the infinite story. Resort to no questionable devices, announce no novel topics; simply for one year put Christ and his gospel to the severest possible test, and let us see if the Lord will not make bare his arm."

Reference has been made to the very successful pastorate of Dr. Charles L. Goodell, at Calvary

Church, New York, where in twenty-one months there was an increase of a thousand members, about one half on profession of faith, and where there is a revival with three or four hundred converts every year. To the prayers, faith, and energetic labors of this man of God and his assistants much of this great success may be credited, but a certain shrewd observer had the wisdom to ask Mr. Goodell what he had been preaching, and, after receiving an answer, to publish a list of the subjects the pastor had been presenting to his people. On Watch Night, when chairs had to be brought in to accommodate the people, the sermon was on "And the Door was Shut." The next evening, January 1, the subject was "Power and Service." January 2, "Morality Not Enough to Save." January 3, "Sin and Its Wages." January 4, "What is Religion?" Then followed a series of sermons on the unanswered questions of the Bible: "What shall it profit a man if he shall gain the whole world and lose his own soul?" "What is the Almighty that we should serve him?" "But who may abide the day of his coming?" "Where shall the ungodly and the sinner appear?" "How shall we escape if we neglect so great salvation?" Other sermons followed of a like character, among them, "The Wrath of Love," "Jesus and the New Birth," "How to Become a Christian," "The Final Victory," etc. Dr. Goodell understands the cumulative power of

truth constantly reiterated in a variety of ways so interesting, striking, and impressive that the same old truth seems as fresh as ever. He gives the Holy Spirit something to work with, just what the Spirit desires, truth sharpened, pointed, polished, illuminated, and well ordered.

The preachers are not the only ones to publish the truth; there are those who have sung the truth into men's hearts with a power and tenderness almost irresistible. A wild young soldier was induced to attend a gospel meeting in London. The congregation were singing as he entered, "Are you coming home tonight?" It was only a question, but it brought home the truth to him. He could not sleep at night, nor find rest to his soul, till he answered the question, and said "Yes" to Jesus. Then there are those who carry the truth by word of mouth, a service open to the very humblest in the church. "They that were scattered abroad went round about preaching the word." When Andrew sought his brother, and Philip went after Nathanael, to say, "We have found the Christ," they followed the natural impulse of every convert; he wants to tell everybody about Jesus. The truth is too good to keep. The pity is that the convert's zeal is commonly so soon lost, and gives place to the amazing indifference of the average professing Christian. How can Christian people endure the sight of friends and neighbors going to perdition!

"God loves you"; "I love God." Knowing only these two sentences in French, McAll began his work in France. He told his story as best he could, and thousands bless the day that McAll came to France. With all the resources of the English tongue, can we not find words to tell the gospel message to those "round about" us?

The humblest efforts are sometimes followed by the most surprising results.

"Be you a Christian, honey?" said an old Negro to a boy.

"I don't know," was the honest answer.

"No right not to know, honey. Master Jesus pays them that serves him, and they know it."

That word stuck to the boy, and from that time he could not rest till he was a Christian and knew it. He was John B. Cornell, whose benefactions in Christian work have been known the world over. A few words by a poor seamstress to a boy on the street one Sunday; result: Amos Sutton, a Baptist missionary.

"What news?" said an old schoolmate to a friend.

"Glorious news! My wife has been converted, my son has been converted, and I am for the first time on the road to heaven with all my family. What news have you?"

"The old story; I am a sinner."

"Then I have good news for you: 'Him that cometh unto me I will in no wise cast out.'"

The promise was accepted on the spot.

Rebuffs will be overcome by the deadly earnestness of him who carries the word of truth.

"Sir," replied a rich man who had been approached on the subject of religion, "my religion lies between me and my God. When I feel the need of other aid I will send for you."

"My friend," was the answer, "you and I may both be in eternity before that time. I cannot afford to wait, if you can."

The man was in fact under conviction, and only needed a fearless and determined agent of the Spirit to break through the outer crust of pride. He broke down and surrendered to God.

According to Neal Dow, the prohibitory law of Maine was obtained by sowing the state "knee deep" with prohibition literature. In a presidential election the politicians send out printed matter by the ton. Business men keep themselves and their business before the people by constant advertising. It is only here and there that the church has learned this wisdom, "for the children of this world are in their generation wiser than the children of light." Sow bountifully the printed truth. It costs little, and the results are often marvelous. It matters little whether sold, loaned, or given away, provided we can get the people to read it. Loan your good books. A good Baptist deacon told a colporter that thirty years previously he had

bought a copy of the book Sarah L. Smith, and that the influence of that book had followed him all through his life, and that as many as fifty persons had read his copy of the book. A card will lead a soul to Christ. A young Chinaman, who had not been long in this country, was walking the streets of San Francisco, when a card was passed to him with this verse in the Chinese tongue on one side: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Standing still on the street the young man read, for the first time, these wonderful words, and he said, "I want everlasting life. Who is God's Son?" The reverse side of the card told him from what book these words were taken, and where the book could be obtained. He went to the place, bought a New Testament, was convinced and led to Christ, and became an effective soul-winner.

Truth on fire in a tract won a soul to Christ. A tract had been handed to a man. He declared he would burn it; he did, in fact, throw it into the fire. As the burning paper curled with the heat these words caught his eyes: "The word of the Lord liveth forever." The burning words fastened themselves upon his conscience. He could not get rid of them. They haunted him till he was in real misery. In hope of finding something to take away his wretchedness, he went to a mission hall; and

there giving himself to Christ, he was made glad that the word of the Lord did live forever. Wonderful is the power of the printed truth. Many are the instances where a tract, a good book, a religious paper, the Bible, or the New Testament, have led souls to the Saviour. Perhaps as remarkable as any is the following: A little girl from a Roman Catholic family attended for a few months the Protestant school at Grand Ligne, Quebec, Canada, and had been presented with a New Testament. On returning home, her father demanded the Testament, put it in the bottom of a trunk, and charged her never to take it out. It remained where he put it for twelve years. Then the girl, grown to womanhood, was married. She felt at liberty to take the book out and read it. She did so, and both herself and husband were converted, and began to pray and labor for the conversion of the rest of the family. The entire family were at length led to Christ. A brother wrote in 1885: "Through that little Testament, given to Julia, at Grand Ligne, thirty-six years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are all in the light." Sow the truth.

Sow, sow, sow,

Ever keep on sowing;

God will cause the seed to grow,

Faster than your knowing.

Mr. John V. Farwell, of Chicago, gives the following incident, showing how a copy of the Gospel of John led a soul to Christ: "I remember talking many times on the train with a night watchman of the Lake Forest depot, who lived in Evanston, about his relations to Christ, but I seemed to have no influence in his deciding to follow him. Finally, on leaving home for some time, I gave him a copy of John's Gospel, asking him to read it carefully and let me know on my return what he thought of it. On my return he was the first man I met at the depot, and I saw that his face was one condensed smile that wouldn't come off, and I said to him: 'I think you have decided the great question of life.' 'Yes,' said he, 'I have, and the only regret I feel is that I have thrown away the best part of my life.' 'Tell me about it,' said I. 'Well, I read the little pocket book you gave me and I was convicted. I went home Sunday morning from my night watch, and could not sleep, so I got up and went into the class meeting where my wife was and asked them all to pray for me, as I wanted to know Christ as a personal Saviour, and before we arose from our knees I knew he had saved me, and I have been as happy as a bird ever since.' "

The mail is a broad stream, subdividing at length into numberless streamlets, that flows through the land day and night to enrich and fertilize, or to poison, the life of the people. "Cast thy bread upon

the waters; for thou shalt find it after many days." This is what the advertiser does, what the politician does, with abundant results in either case. Have God's people discovered that this is one of the most powerful of mediums for the dissemination of the truth? He who induces a family to take a Christian paper makes fifty-two religious calls on that family in a year. What some pastors have learned, all pastors should learn, namely, that the mail is one of the best mediums for reaching their people.

We turn again to that old English class leader, William Carvosso, from whom we have learned so much. At the age of sixty-five his utmost effort with the pen was to barely sign his name. A great longing to communicate with an absent son led him to attempt his first letter. "After this, when he became the father of many spiritual children, in different parts of the country, he was moved to exhort, counsel, and comfort them by letters. Thus in the course of a few years he had a circle of correspondents more numerous than the most of men. He put matter enough to paper to fill many volumes, and lived to see his epistles esteemed and desired alike by the humble laborer and the learned counsel, by the illiterate servant girl and the accomplished lady; and, what was far better to him than all this, he had the great happiness of knowing that his letters did good to souls redeemed by the blood of Jesus."

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" Lifting up her heart to God for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." Trembling she folded it, and sent it off. Back came the answer: "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture went home, and the young man shortly after rejoiced in the fullness of the gospel of peace. "I have preached many sermons," says a writer in the New York Christian Advocate, "had many personal conversations, but nothing in my ministry has borne so large a fruitage as the letters I have written."

The Spirit may use the truth even when the intentional agency of man is almost, or entirely, eliminated. Let us have more confidence in the truth as the great, essential medium through which the Holy Spirit works. Mr. Spurgeon was invited to preach in the Crystal Palace, and to see if he could trust his voice to fill it, he went in one day, and standing on the platform, repeated a passage of Scripture. Years afterward, Mr. Spurgeon's brother, a clergyman, visited a mechanic, who

was near to death, and asked him about his religious experience. Said the dying man: "I am a plumber by trade. Years ago I was in the dome of the Crystal Palace at work. I supposed I was alone. I was a godless man. Suddenly, as a voice from heaven, I heard the words, 'This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' I was convicted of my sins; I saw Christ as my Saviour; I accepted him then and there. I have served him all these years." This was the passage that Mr. Spurgeon had repeated when he was trying his voice in the Palace.

A young telegraph operator was under conviction; he had passed a restless night and went to his work in the morning praying over and over: "God be merciful to me a sinner." Called by the signal to the instrument, he heard ticked off this gracious message: "Behold the Lamb of God, which taketh away the sin of the world." "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." It was the message of a brother to his sister, who was in distress of mind on account of her sins. The operator received it as sent from heaven in answer to his prayers, believed, and was saved. The message went on its way to the one to whom it had been sent, and she also was led by it to accept Christ.

A rose was given to a young fallen woman, by

Mrs. Whittemore, the missionary. The next morning the girl took the rose from the bottle where she had placed it the night before, intending to wear it. The petals of the once beautiful rose were faded and dropping off, and the heart had turned black. "As I looked at it," said the girl afterward, "each hair on my head was like a wire. I saw my life in the flower. The petals dropping one by one were the years, and that center, where it was all blackened, said: 'That is hell before you, and you are going down.'" It was then that Delia Laughlin, "Bluebird," fled to Christ and was saved. She lived a year after her conversion and worked among the slums with astonishing success.

"Sinner, that father is your God." Thus Mr. Moody exclaimed, in his sermon, with impassioned earnestness, pointing into the gallery. In the place in the gallery to which Mr. Moody chanced to point sat a young man busy making a caricatural report of the evangelist. The gesture and the words seemed meant for him. Pencil and tablet fell to the floor, and turning to the man sitting beside him, he asked: "Is that so?" "Yes, it is all true," was the reply. The young man was prevailed upon to go into the inquiry meeting, and was saved. It was a chance shot, divinely aimed, that reached Elijah P. Brown, editor of the *Ram's Horn*, who, through his paper and otherwise, is so great an influence for good. Be a bowman for Christ, and

keep shooting the arrows of truth. Some stray shot may strike a leader in sin, who may become a prince in Israel.

*Personal Influence.* Next to truth should be ranked personal influence as a medium through which the Holy Spirit reaches men's hearts. Personal influence is a force to be reckoned with in all human interests. The politician depends upon it largely, and often sadly misuses it. Business men know its possibilities. The prosperity of all sorts of organizations depends upon it almost wholly, and its usefulness in the church in winning converts, in keeping, helping, and building up in Christ, is manifest to all. Truth and personal influence should go together, and when they do, it takes a stubborn heart to resist them. While truth appeals to the thinking man, personal influence appeals tenderly and powerfully to the heart. Nobody is without a measure of this precious gift; and if fully used in Christ's service, be one's influence small or great, rich will be the reward; but alas for him who hides his talent in a napkin! "Let every believer be always trying to save somebody." This was part of William Taylor's plan, which was tested successfully in his missionary work. If all believers adopted this plan, the efficiency of the church would be many times increased. The gospel would soon overrun the world.

Recently remarkable revivals have occurred in

Korea. The Rev. C. A. Noble, a Methodist missionary, writes: "I believe we shall report five thousand additions at the next Annual Conference." "During one week we received three hundred and fifty seekers at the church in Pyengyang alone." His account of their method of work shows what splendid use they made of personal influence and the truth combined. "We united with the Presbyterians," said he, "in a canvass of the city; so that there has not been a home in the city which has not been visited at least six times in the two weeks and received an invitation to attend church. Every man has had a tract—one or more—put into his hands, and the city is rapidly becoming Christian." Would it not be well to have some of this persistent hand-to-hand and heart-to-heart work in the home churches?

Opportunities, as a rule, are found by those who seek them, or watch for them, but occasionally opportunity comes unsought. Then is the test of Christian earnestness. A client from the country visited a city lawyer. The lawyer was a Christian, and as he was aware that there had been some religious interest at the place from which his client came, he believed it was a good opportunity to say a word for Christ. So after the business had been arranged, with a silent prayer for guidance, he spoke to the man in regard to his soul. The man broke down at once and acknowledged that he had

been under conviction for several days, though he had not spoken to anyone concerning his condition. Urged by the lawyer, he promised to attend the meetings and publicly confess his need of Christ. A few days later came the news that the man was rejoicing in the love of God. There was a pious woman who kept a boarding house for young gentlemen. She had over twenty of them in her family. She became very anxious for their salvation, and made it a subject of earnest prayer, but after praying some time and seeing no seriousness among them, she realized that something else must be done as well as praying, but what to do she did not know. At length the Spirit seemed to indicate what she should do, but it was something that required no little courage on her part. She was faithful, however, and one morning after breakfast, she asked one of them to stop a few minutes. She took him to her room and talked with him tenderly as a mother might on the subject of religion, and prayed with him. She followed up the impression made, and soon he was hopefully converted. Then there were two, and these two addressed another, and prayed with him, and soon he was prepared to join them. Thus another also was selected, and so on, taking one at a time, till every one of these young men were converted to God.

In the Preacher and His Work Dr. Henry Graham gives several instances illustrating personal

work for the unsaved from which we select the two following: A young man whose parents were members of the church wandered far from the path of rectitude, and the church became deeply stirred for his salvation. One winter we were holding special services for the unsaved, and the church was unusually moved to do personal work. Men and women walked the streets every afternoon calling upon their friends and acquaintances who were out of Christ, and inviting them to the meetings and to begin the Christian life. This young man received a great deal of attention. Toward night a lady stepped into his place of business to talk with him, and he said to her: "You make seven who have been here to see me today." He said it in a half-joking, half-offended way, but a night or two afterward he came forward in the services and commenced the Christian life. A preacher on a large country circuit held special meetings at one place, and a large number commenced the religious life. In doing personal work in connection with his meetings he went to the "worst man in town," and said to him: "I've come after you." The man replied: "If you have come after me, you have tackled a pretty hard proposition." Nothing came of the call and the minister went a second time with the plain statement: "I've come after you." A third time he went with the same remark: "I've come after you." To this repeated invitation the

man yielded at length and was soundly converted. In the meetings he told the people that he believed the Lord sent that preacher to that charge to come after him.

In Chapter XIV other instances are given showing the use the Spirit makes of personal influence as a means of bringing men to Christ.

## CHAPTER XXVI

### COOPERATING WITH THE HOLY SPIRIT IN THE USE OF METHODS—THE REVIVAL METHOD

SUCCESS in winning converts is, to some extent, a question of methods. The worst of conditions is where no method at all is in use; where all is left to haphazard, to the unlikely possibility that sinners will come of their own accord and inquire the way of life. It is not denied that some might be saved this way, but the percentage of the lost will greatly preponderate. Probably there are few churches so exclusive that they make no effort whatever to reach the unsaved. Generally something is attempted by the pastor or by his people by way of bringing men to Christ. At least occasionally a sermon is directed toward the unconverted; occasionally an invitation is given for seekers to manifest a desire for salvation. Almost invariably, also, there are some earnest souls in the church who not only pray for their unsaved friends but use their influence to win them to faith in the Saviour. Doubtless, many thousands are thus brought into the churches annually, but the incoming stream of new accessions in this manner is too thin to offset the outflowing tide of depletions through death, removals, etc., and if some more

energetic methods were not employed, the church would gradually decrease and finally disappear. In fact, many local churches have in this way gone out of existence, and many more are in a sure decline. An occasional conversion is utterly inadequate from all points of view. Not only is it insufficient to save the church from extinction, but is distressingly meager in view of the overwhelming majority left to perish in their sins. No church ought to be satisfied to save one while ninety and nine are lost.

Something more thorough and effective must be undertaken. To this end two very successful methods have been adopted by the church: The Educational Method, and the Revival Method. Sometimes these methods are used separately, but more properly the one should supplement the other.

*The Revival Method.* When for a longer or shorter period the efforts of ministry and people are concentrated for the purpose of the quickening of believers and of advancing them in sanctification, and for the awakening and the conversion of the impenitent, and these objects are secured, we have a revival. As a rule, the special revival effort is not long continued; it is too exhausting, and other important interests cannot long be neglected. Revival conditions, however—a quickened church and constant accessions of converts—may last the year round. In such a case a special revival sea-

son might not be needed. This would be an ideal state. No such condition is ordinarily prevalent, and an annual—at least once a year—revival season is most emphatically demanded. The Roman Catholic and Episcopal Churches, that depend so largely on the educational method, seem to find great value in Lent as an annual season of special penitence and self-denial. Whatever benefit these churches may or may not obtain by this annual forty-days' fast; it is certain that the idea of a special effort once a year to revive the heart of the church and to reach the unsaved is not in the least irrational. That it is most wise and practical, and often wonderfully owned by the Holy Spirit, thousands of instances could demonstrate. For leading people to publicly decide for Christ perhaps no better plan could be devised. The revived state of the church, the direct and earnest preaching and praying, the tender personal appeals through friends, the wholesome—it never need be anything else—excitement arising from concentrated and prolonged efforts, all make it comparatively easy for sinners to publicly avow faith in Christ.

Much, however, is constantly being said in opposition to the revival method. For part of this criticism there are just grounds. It will have to be admitted that revivals need careful management, lest they run to excess in some nonessential features. Sometimes, for instance, certain peculiar

nervous effects occur, such as loud outcries, loss of strength, hallucinations, etc. These "bodily effects" are far less frequent at the present time than formerly. Such undesirable effects are almost inevitable, in times of excitement, with people not accustomed to habitual self-restraint. When we consider the early education of some people, and their environment from their youth up, we should not be surprised at their nervous instability in times of mental excitement. Conviction of sin is a tremendous fact, and no wonder some people cry out or fall to the ground under the sudden inflashing of the bright noonday of God's truth, or shout for joy when the intolerable burden of sin falls off. It would not be difficult for people with the true spirit of Christ in their hearts to condone such excesses of unrestrained emotion. Unfortunately, in former times quite generally, and by some at the present time, these effects were misjudged to be the sure manifestation of the Spirit's presence and power, and as a consequence much was made of them; but such is not the judgment of sensible people at the present time. They are rightly viewed as results of human infirmity, rather than as sure proofs of the divine power. With the prevalence of this view and the growing tendency to greater self-restraint revivals will become less and less marked by nervous breakdowns.

Very much has been said against the use of fear

as a motive, at least as presented by some revivalists. Fear is certainly one of the most exciting, possibly the most exciting of all the emotions, and when once a person is completely under the control of fear the higher directive powers of the mind are for the time in abeyance. Of course it would be most unwise, if it were possible, for revivalists to "scare people out of their wits." Possibly Jonathan Edwards came very near this when he hurled his "Sinners in the Hands of an Angry God" at that unsuspecting congregation in Enfield, unused to such awful preaching. It is, of course, highly desirable that seekers decide for Christ in the fullest possible exercise of reason, for it is reason that will keep the convert steady when all emotional waves have subsided. Too much emotion of any kind is not generally for the best. At the same time there must be a due amount of emotion or there will be no movement. Hardly one man in a thousand will choose Christ simply because that is the reasonable thing to do. Would that everybody were sensible enough to do it! But no; everybody waits for the push of some emotion. No one moves unless he has "some feeling on the subject." In fact, to take any step in religion without "feeling" is hardly considered legitimate. This being the case, preachers who are emotionless themselves and averse to arousing emotions in others make no converts. "Anti-emotional ministers cannot arouse a sinner."

says Dr. Buckley. To expect converts in an emotionless and anti-emotional church is like attempting to incubate eggs in a refrigerator.

The appeal to the emotional nature is not only legitimate, it is absolutely indispensable, and will continue to be indispensable as long as human nature remains what it is now; and, unless there is nothing to be afraid of, the appeal to fear must not be omitted. Is there really anything for an impenitent man to be afraid of? Does the New Testament sound any alarm? What was Jesus Christ's method? No one can rise from a candid examination of the New Testament without perceiving that Jesus and his followers viewed the impenitent sinner's fate with the deepest concern. Jesus himself appealed powerfully to men's fears. His allusions to the coming judgment, and to the destiny of those who reject him, are seriously alarming; in the mouths of present-day preachers they would be considered "awful." The revival preacher can do no less than his Master, and ring the alarm bell vigorously. At the same time judgment must be used. The unrestricted imagination of the so-called "hell fire" preachers of former days would cause only a revulsion of feeling, and has been responsible more than anything else for the present reaction against religious teaching. Let the peril of the unbeliever be spoken of plainly and seriously, never flippantly and unfeelingly, and never in a spirit of violent de-

nunciation. Nobody is the better for being "scared to death," but it is a good and wholesome thing for people to have a proper dread of real danger; it is a great preservative of the spiritual as well as the physical health and well-being.

A supposed serious objection is raised against the quite common use of psychic forces by revivalists. Finney, for instance, is represented as having had the "quality of a high hypnotic potential," had a "veritable uncanny" look, and used "amazingly strange psychic influences." Wesley was "most terribly impressive," "closely approached the hypnotic." Moody was a "past master in the art of hypnotism," and certain spell-binding efforts of some evangelists are to be regarded as simply "psychological malpractice." There is, of course, a right and a wrong use of God's gifts, psychic power included. That the use of psychic influences may be carried to excess and become mischievous rather than useful is not to be denied. But this is also true of parental authority, of maternal love, and, in fact, of every good thing. A child's personality must not be unduly overpowered by the father's authority, or spoiled by excess of maternal fondness. There is reason in all things, and a wise and properly restrained use of psychic power in leading souls to Christ is as thoroughly sane and reasonable as is the use of the same force in restoring health to the body, or in the management of men in busi-

ness, in politics, in the army, or anywhere else. It would be a strange thing indeed if psychic influences were in common use in every walk in life, highly commended everywhere, and tabooed only in religious circles!

Closely allied to this is the equally unreasonable objection to the revival psychological crowd. The familiar phenomenon of the psychological crowd occurs when numbers of people are controlled by one idea or purpose; the individual personalities are then fused into one great, composite personality, which powerfully dominates the individual for the time being, and often leads him to do what his cooler judgment afterward disapproves, or heartily approves, as the case may be. A mob of lynchers is such a "crowd," under whose compulsion men do cruel things which they are ashamed of afterward. The political convention that wildly shouts some leader's name until they can shout no more is such a "crowd." The men who, regardless of orders, charged up Missionary Ridge and won the day composed a psychological crowd of a good sort. In revival meetings the numbers present, the singing, the appeals, the shrewd management on the part of the leaders, and the subtle fascination of the scene, all combine to reduce those in attendance to a "crowd." But it is good sort of a "crowd." There is nothing in it to lead men to do wrong; the compulsion of the revival crowd is exactly in the oppo-

site direction. That it proves for good and not harm to many thousands we have most abundant testimony. Had it not been for the helpful influence of such a "crowd" many thousands would never have taken a step toward Christ who are now rejoicing in his love. As the albatross cannot start its flight from the level of a ship's deck, but needs an uplift for the play of its broad wings, so many a soul, that would never have started from life's ordinary level, by the uplift of the revival crowd has successfully begun its heavenward flight. At the same time some people who are weak take positions, under the crowd influence, which they will instantly abandon the moment the support of the crowd is gone. This is to be expected, and is admittedly a serious defect in the revival method.

The charge of inconstancy in converts brought in through revivals is a most common and a most serious one. It cannot be wholly denied. Revivals come and go, and in a very short time no trace of them is discoverable, but this is by no means true of all revivals. It need never be true of any genuine revival. Sometimes there are very good reasons, entirely aside from the revival, that account for part of the apparent loss. Very little fruit remained in sight after some of Mr. Moody's evangelistic efforts, yet wherever Mr. Moody went on the face of the earth he was sure to meet people who had been converted in his meetings. One reason may

be suggested in the constant flux of population; people are converted, and before the churches can get into touch with them they are gone. After all, there is no dodging the fact that a large percentage of revival converts is quite sure to prove unstable. If they started honestly, they are left helpless after the excitement is over, and soon lose all interest. Some backsliding is inevitable under any method. In churches which depend almost wholly on educational methods, do we find the spiritual earnestness of their catechumens always persisting in the after life? That this deplorable feature has not prevented the success of the revival method on the whole is easily demonstrated. If the revival is not a success, how has it happened that revivalistic churches like the Methodist and the Baptist have grown so rapidly? These two church families now number over eleven and a half millions, much more than half the entire Protestant Church membership of the country. To be sure, not all of these have been gained through revivals, but it can hardly be doubted that most of them were reached by that method. Moreover, it is possible by wise management both before and after the revival to reduce this percentage of loss to a considerable extent. There is usually too little personal work before the revival, and often too little diligence after the special revival meetings have closed. Spurious revivals, consisting mainly, if not wholly, of mere ex-

citement of the most superficial sort, out of which nothing of good, but harm only can come, are, of course, out of the consideration altogether.

Perhaps the most serious argument against the revival method is the fact that it seems to be no longer practicable in some parts of the country, and in many churches throughout the land. It is a fact that many churches have not for years been visited by revivals, even Methodist churches and Baptist churches. Does this mean that the revival has had its day? Has a higher grade of civilization lessened the demand for such strenuous methods of evangelizing the world? Is the revival only suited to populations still in the rough? Not this; not refinement of manners or the development of intelligence stand in the way of the revival. The trouble is a lower tone of spiritual life. Pastors and churches are not ready to pay the price of a genuine revival. If they were, then there would be found no spot so sterile, no place so hard, that a revival would not there flourish most gloriously. If real revivals are possible anywhere, and if they are indispensable for reaching many sorts of people, may we not accept them as part of the Holy Spirit's plan for saving men, and begin to inquire how they may be carried on successfully?

There are various ways by which a revival may be originated and carried to a successful issue. In the first place, the coöperation of pastor and people

with the Holy Spirit in special efforts is all-sufficient. Dr. Torrey's prescription for a revival was quoted in the preceding chapter but will bear to be repeated: "If a few devoted Christians will get together and put themselves entirely at God's disposal for him to use them as he will, and then will begin to pray unitedly for a revival in their church, and be willing to pray on and on until they have prayed it through, and then will go out and do personal work among their friends and others, a revival will soon follow." The pastor is not specifically included, and this seems to require the following, added by Dr. Torrey: "Of course the ministers are of first importance in a revival, but even if a minister opposes, he can be changed by prayer, or a revival can be had without him." The shoe is just as likely to be on the other foot, namely, a live and earnest pastor and a dead church. Neither case precludes the possibility of a revival; it becomes only a test of zeal and faith. Happy indeed is the case when neither pastor nor people are indifferent.

Dr. J. M. Buckley's experience is full of instruction as well as inspiration. In the days when the Methodist Episcopal pastorate was limited to three years, for two successive pastoral terms an extensive revival came on the third year, the care of the converts thus being left to Dr. Buckley's successor. In his next pastorate he determined that, if the "Lord permitted," there "should be a genuine and a

general awakening in the second year. Seeking for himself spiritual illumination and emotion, he called to his aid, in personal conversation, all the members of his church who were devoted, consistent, and longing for 'times of refreshing . . . from the presence of the Lord.' They prayed daily, some of them hourly; one by one they appealed to their friends and neighbors, and with no other aid than a pious layman who visited the city, and divers pastors who supplemented the pastor's pulpit services, a revival came, bringing into that church and neighboring churches more than two hundred, chiefly adults, many of whom are still 'office bearers' and effective workers in every department. We firmly believe," adds Dr. Buckley, "that 'any church can have a revival that will pay the price,' 'some thirtyfold, some sixty, and some a hundred.'"

There are tokens through the churches  
Of revivals long ago,  
But the embers have been scattered,  
And the fires are burning low.  
Get together, Christian workers,  
Heart to heart, in earnest prayer,  
And revival flames will answer  
Through the churches everywhere.

Get together, Christian workers,  
One in purpose and desire,  
Where there seems but mold'ring ashes  
There are sparks of holy fire;

And the winds of heaven blowing  
On the embers charred and cold,  
Shall revive and set them glowing  
With a glory as of old.—*Rev. A. J. Hough.*

Coöperative evangelism has been proved many times to be of very great value. Churches have joined hands in special revival efforts, churches of the same or of different denominations, and the result has often been good; not only have converts been made but the churches have learned to know and to love each other better. Evangelists—as in the Chapman revivals—have united to make a general attack on the strongholds of sin in some city, and the published reports indicate that the plan is a very successful one. The coöperation of neighboring pastors, especially if they are of the same denomination, seems one of the most feasible of revival plans, and has great possibilities for good. This plan is recommended by the Commission on Aggressive Evangelism, in the Methodist Episcopal Church, where three or more Methodist churches are in neighborly proximity. The suggestions of the Commission are especially worthy of consideration, and would be equally useful in any other denomination as in the Methodist if followed as faithfully. First, each pastor must immediately form a “Win One Circle.” The name sufficiently explains the purpose of these Circles. Then meetings for definite prayer for a revival are to be held for at

least three months before the main revival effort is made. An alphabetical list of all persons connected with the church and the Sunday school is to be made, and for weeks and months before the public revival meetings begin each of these persons is to be visited and invited to come to Christ. When the time for the special and protracted public effort is to be made the pastor holds the first two weeks of the meetings, with possibly some assistance from a neighboring pastor the second week. After this help will be sent by the Commission. When these and other suggestions by the Commission are faithfully followed, and great care is exercised after the revival in the instruction and spiritual development of the converts, the harvest is likely to be plenteous and the grain well ripened.

Sometimes it is thought preferable to send for an evangelist, whose new—possibly eccentric—modes of address and of work will draw the crowds, and awaken public interest. The Lord “gave some evangelists,” and Philip “the evangelist” was a most useful worker. So, also, many evangelists of the present day give full proof that they are called and anointed of God for this special work. That some so-called evangelists are boasters and egotists, greedy of filthy lucre, coarse, if not profane, talkers, handling the Word of God deceitfully, making trouble and divisions in the church, does not discredit the whole class. The Holy Spirit has a broad

field for evangelists and work of the utmost importance not likely to be accomplished by any other agency. Of what incalculable value to the world has been the work of such men as Whitefield, the Tennants, the Wesleys, Finney, Nettleton, William Taylor, Moody, and Sankey, not to mention living evangelists of world-wide fame!

The very laudable sentiment that every pastor should be his own evangelist has sometimes been pressed too persistently. Some excellent pastors are limited in their ability to carry on revival work. For one thing, their health may not allow of leadership in a strenuous effort for a lengthened period, or they may be lacking in the special gifts necessary for such leadership. In such a case the work accomplished is likely to be much less than necessity demands, or the church desires, or what it might be under the lead of a good evangelist. There should not be the least hesitation in calling in such help. No foolish prejudice against evangelists should stand in the way of the Lord's work. But the evangelist does not come to do work refused by pastor and by people; he comes only to supplement their work with something they could not do. If the evangelist does it all, the results will be evanescent. When the church does its best, and the pastor does his best, and the evangelist does his best, the results will be best, and most permanent.

The topic of special revivalistic work for various

classes—for prisoners, for sailors, for soldiers, for workingmen in shops, on railroads, etc., is a very inviting one, but it would require too much space for any adequate treatment in this connection. The rescue work for drunkards and bums by the late S. H. Hadley, several times referred to in other chapters, was an excellent example of such special work carried on most successfully. Along a hundred and one different lines this special work for special classes is urgently needed, and is being taken up by enthusiastic workers.

## CHAPTER XXVII

### COOPERATING WITH THE HOLY SPIRIT IN THE USE OF METHODS (CONTINUED)—THE EDUCA- TIONAL METHOD

AFTER filling our book with “remarkable instances of the Holy Spirit’s work” it may seem strange to acknowledge that the best work of the Spirit may not be remarkable at all, that it often “cometh without observation,” as naturally, as quietly, as the opening of a flower or the ripening of the fruits and grains. Under certain conditions it is as natural for the Holy Spirit to transform the soul as for the sunlight of spring to clothe the world with verdure. Those conditions are reached with difficulty, and not easily maintained in adult years, but may be readily secured in childhood. Under careful teaching and training the child develops in Christian character as naturally as he grows in stature and in mental ability. “There is reason to believe,” says Professor Davenport, “that the religious impulse unfolds as naturally in the life of the child as the social impulse, and that careful nurture will usually show fruitage in spiritual decision and church membership at an early age of adolescence. Although there may be pulses of growth even in the young, on the whole this form

of conversion is a gradual process which manifests itself, not in crises, but in the normal evolution of character." It is necessary, however, to begin to lead the child Godward very early, much earlier than Christian parents generally think it worth while.

One bad result of the constant employment of the revival method is the fostering of the idea that the revival is the regular method by which people are to be saved, whereas it is only a desperate attempt to rescue a part, at least, of the wreckage occasioned by lack of right training in childhood. The development of the Christ life in the child by careful nurture is the "regular" method, just as genuine and more likely to be symmetrical, steady, and permanent than that begun under the excitement of a revival. With the erroneous ideas in mind that a child must grow up and "decide for himself," and that he must go through the usual process of adult conversion in order that the work may be genuine and in regular form, parents and teachers let slip the golden opportunities of the tender years to pre-occupy the child's mind with religious truth and bind his heart's love to the Saviour. From ten to twenty years elapse before the Christian parent begins to be anxious about the salvation of his children; then, very likely, it is too late. The devil has eagerly seized the opportunity to till the neglected garden, and already it is overgrown with thorns

and pestilent weeds. To allow children to grow up unnurtured and untrained in the religion of Christ in the expectation that some revival is to repair the waste of years is a kind of negligence that approximates criminality.

It is, of course, expected that the child will choose for himself, but it is the business of parents and teachers to make sure that he will choose right. They must begin early, with the earliest dawn of intelligence, and never relax their diligence until the religious character of the child has become fixed and permanent. The work is likely to be very gradual. The conversion of an adult is a marked event with, at least, an approximate date; the religious life of a child is not a matter of dates. Of some it has been said that they were always religious, always revered God, always prayed, always believed, trusted, and obeyed. By taking care in season the supernatural, so hardly apprehended in adult years, has been appropriated by these children as easily and unobservedly as the air they breathed. Some glad day this may be the normal and regular method of appropriating eternal life, and the spectacular conversion of adult sinners be the exception.

The religious training of the child, it may be said, does not consist in overloading the child's mind with doctrines far above his comprehension. It is quite possible that some of the formal statements of

doctrine driven into the infant's mind by the use of a catechism may be remembered in after years and serve some useful purpose, but the evolution of the Christ life in the soul does not begin that way. No more does religious training consist in constantly saying, "Don't." Prohibitions have their place, but the divine life needs something else for its stimulus and nourishment. The development of God-consciousness, reverence, love, trust, self-control, gentleness, kindness, etc.; the formation of habits of worship, prayer, benevolence, honesty, etc.; the inculcation of the distinctive Christian principles of instant repentance and free and full acknowledgment of wrongdoing, self-denial, cross-bearing, confession of Christ, following Christ, etc.—these are some of the essential elements of religious training. In their attempts to cultivate all these and other essential elements of Christian character parents and teachers may be positively assured of the Holy Spirit's gracious and effective coöperation, and of a moral certainty of success unless they are remiss, or lack good sense, or show serious defects in their own characters. Unfortunately, most parents and teachers are lacking in one or all of these particulars. They are remiss, for they forget, or are busy, or tired, or discouraged. They lack good sense in dealing with the child life; they have no faculty for getting along with children. Instead of unlocking the child's heart for the reception of truth, their

misdirected efforts instantly put the child on his guard against all instruction and all spiritual help. Possibly it is too much to expect that everyone should have the wisdom of Judge Ben Lindsey, of Colorado, or of Miss Burd, with her "incurables" at Doylestown, Pennsylvania, but it would seem possible that, if parents and teachers should set themselves diligently to the study of this wisdom, they might have at least a measure of this "knack of getting along with children." It is a kind of wisdom we are under the most sacred obligations to learn.

As to defects in character of parents and teachers, in tempers, habits, business dealings, etc., they are so common that the wonder is that any child is saved. "When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God." The whole educational method is involved in difficulties for want of qualified educators, but as there is no doubt that it is the true way, the best way, there is nothing to do but to work up to it. Pastors and leading minds in the churches should give it more attention; parents and teachers should strive for a better fitness for their very responsible positions; the whole Christian community should be awake to the transcendent importance of laying the sure foundations of ethical and religious character in childhood.

The religious development of the child is to be cared for in the home, the public school, the Sunday school, and in church classes formed for this express purpose. Any failure in either of these will jeopardize the result desired, though some children may be saved in any case. The efficiency of one or more of these agencies may in part counterbalance the deficiency in the others, but, of course, the best result will be when all are doing thorough work. The abiding force of home influences and the religious training given by devoted parents has been attested over and over again. "When I was a little child," said an old man, "my mother used to bid me kneel down beside her, and she placed her hand on my head while she prayed. Ere I was old enough to know her worth she died, and I was too much left to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked and drawn back by a soft hand upon my head. When a young man I traveled in foreign lands and was exposed to many temptations, but when I would have yielded that same hand was upon my head and I was saved. I seemed to feel its pressure as in the happy days of infancy, and sometimes there came a voice with it: 'Oh, do not this wickedness, my son, nor sin against God.'" The Rev. Dr. Leland, professor in a theological seminary at Columbia, South Carolina, asserted that ninety-nine out of the one hundred students in

the institution testified that their earliest religious convictions came from the holy influences of devoted Christian mothers. At a convention some years ago two hundred and fifty young men gave a similar testimony. There may be exceptions to Landor's dictum, "Children are what their mothers are," but there is truth enough in it to put every mother in the land upon her guard. Happy the mother who can appear before God in the day when all accounts are rendered, and be able to say: "Here am I and all whom thou gavest me; not one of them is lost."

A common cause of failure in religious home-training is found in the fact that parents do not know how to do it thoroughly and effectually. Their intentions are good but their efforts are blundering and ineffective. As has been suggested, more attention should be directed to this subject. If there is wisdom anywhere, it should be made available to parents, that there should be nothing short of the very best possible done for the children.

Religious training in the public schools has been reduced to a minimum on account of variant and opposing faiths present in the community. There are, it may be, Protestants, Catholics, Jews, Mohammedans, and infidels. Jews and Moslems do not want their children taught Christianity, Catholics are opposed to anything favoring Protestantism, and the Protestants are arrayed against any

leaning toward Catholicism. The result is a negative quantity. All parties compromise by going over to the side of the infidel, who is naturally more pleased than anyone else. If the Catholic party is strong enough, it draws off and establishes a school of its own, even though it is still obliged to help support the common school. This holds the young Catholics, as a rule, loyal to their church. The time may come when Protestants will feel compelled to do the same thing. As a matter of fact, Protestant churches have provided many schools of their own in the higher grades, which is a good deal like locking the stable after the horse is stolen. As a rule, Protestants are exceedingly indifferent about religious training in the day schools; they seem to have settled it in their minds that it is not to be expected, that the public school is only for secular education. If the common schools turn out well-trained minds, bright and sharp, and well fitted to get on in the world, it is all that can be asked. It seems to be thought that morals and religion are sufficiently well cared for by the churches. The question is a very difficult one to handle inasmuch as the common school is necessarily a compromise, but the level on which all parties are willing to stand is fixed much lower than it need be. Even if everything distinctively Christian is excluded—and it has not come to that everywhere—the education of the moral nature need not be given up. Of course

no teacher fails to do something in this line, but it ought to be a regular study in the school course just as reading, writing, arithmetic, etc., are. Text-books brought down to the comprehension of the child, and adapted to the different grades, should be provided, and the principles underlying good conduct should be taught as thoroughly as any other study. No reasonable objection could be offered against this, and it would be of wonderful assistance in solving the problem of the ethico-religious training of the child.

The Sunday school has proved a useful agency in the religious development of the young. Although the actual time spent in the Sunday school is brief, and the major part of it consumed in lessons which may have little or nothing to do with the formation of the religious life of the child, the Sunday school lays a strong hand upon the young scholar through the personality of the teacher and of the superintendent. If the teacher, for instance, is a real Christian, who sets a good example, who does not consider his work done when he is "through with the lesson," but feels his work to be the vastly more important one of winning his class to Christ, and of developing them in all the essentials of Christian character, and who follows up his hour's presence with the class in the Sunday school session with much prayer and judicious use of opportunity through the week, such a teacher would be sure to

have the Holy Spirit's approbation and efficient help. Fortunate is the child who has such a teacher! Moreover, if the superintendent's great ambition is not for numbers, financial success, and a good time, but for the salvation of the children under his charge, who bends his energies to this, plans for this, wrestles in prayer for this, and adopts wise methods for accomplishing it, his efforts will surely be owned of God.

Finally, if the home training is what it should be (how often is it just the reverse!), and if the common school does its important part, which it has never done yet, and the Sunday school puts the emphasis it should, but so seldom does, on the development of Christian character, even then one other agency is indispensable for the child's religious education. How much more would it be necessary when home, Sunday school, and common school all fail! Classes for the special purpose of the religious instruction of children are, of necessity, a part of the work of every church that desires to save its boys and girls. In this respect the Roman Catholics, the Episcopalians, Lutherans, and other churches have acted wisely. This we say without announcing any judgment in regard to the character of the instruction given. In these churches the young catechumens are confirmed as members of the church at a suitable age, a very important step, calculated to give a set to the

rapidly forming character, and "toward lifetime habits of religion." Professor Davenport, from whom we have just quoted, adds: "It will be well if this is accomplished before the emotional tide of adolescence swells to its flood."

From the standpoint of the Baptist, Methodist, and other churches more devoted to the spirit of the gospel than to its form this may seem to bear too much the impress of formalism. They are likely to fear there is "too little heart-work," too little real, inward piety toward God. For this and other reasons the systematic training of children in religion is not generally undertaken by these churches. This is a most deplorable mistake. No better plan for reaching the children can be devised. The instruction need not be merely formal and doctrinal. It may be as real, vital, spiritual, as can be desired; and full membership in the church may come only when the child gives good evidence of saving faith in Christ.

Let us recapitulate. The way to secure the co-operation of the Holy Spirit is by having full confidence in the Holy Spirit's ability and readiness to help; by seeking his help in persistent, believing prayer; by not standing in the way, and not putting anything in the way of the Holy Spirit; by unreserved consecration of energies to the work; by instant and absolute obedience to the Spirit; by wisely and diligently using the means through

which the Spirit delights to work, especially truth and personal influence; by the employment of such methods of evangelism as we have reason to believe the Holy Spirit would favor, as revivals, religious training of children in the home, day school, Sunday school, and church classes, and special methods of evangelism adapted to various classes of people.









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